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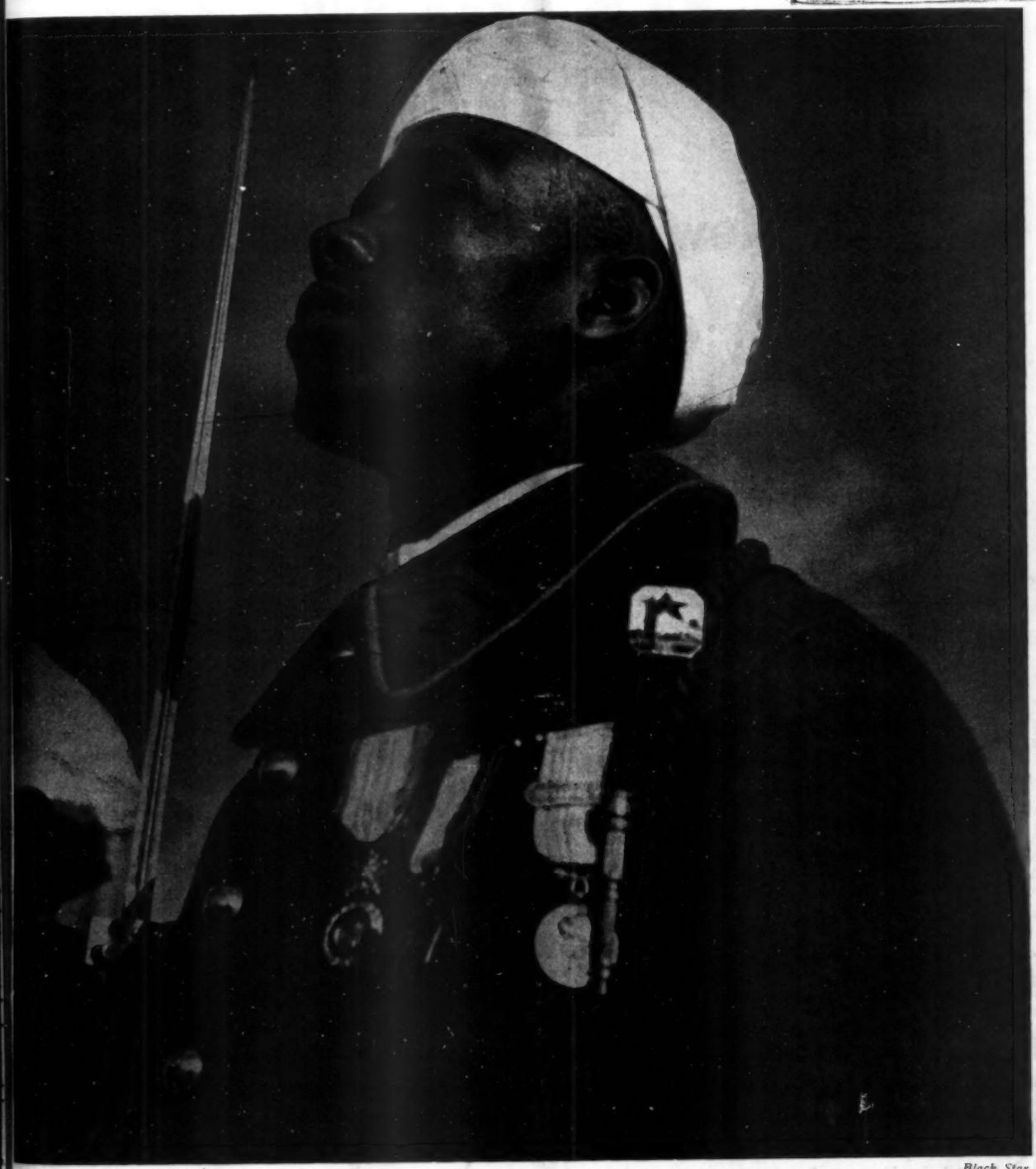

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COLLEGE AND SCHOOL NEWS

In the Quarterly Journal of **The Florida Agricultural and Mechanical College** for January 1939, appears an interesting article by James R. Fisher entitled "English Anti-Slavery Literature Up To Wilberforce". Other articles are "A History of the Morrill Act of 1862" by Clarence A. Bacote, and "A Broader View of Art in Our Present-Day Education" by H. Manning Efferson.

The "Annual Week of Prayer" at **Virginia State College** began Sunday Feb. 12, and was conducted by Rev. J. Raymond Henderson, pastor of Bethasda Baptist Church, New Rochelle, N. Y.

Mr. Harry G. Eberharat, **West Virginia State College** Registrar, announces graduation of five students in January and a large enrollment for the second semester.

Fort Valley Normal and Industrial School has a new school publication "The Light in the Valley". A large enrollment for the second semester promises a successful second term at the school.

The **Howard University Orchestra** under direction of Louia Vaughn Jones, head of the Violin Department, has recently played at Garnet-Patterson auditorium, Shiloh Baptist Church and the Willard Hotel in Washington, D. C.

Death came on February 1, to the distinguished scholar, historian and author, Dr. Benjamin Griffith Brawley, Howard's professor of English, after a brief illness. Dr. Brawley had a long and brilliant career as a teacher at Morehouse, **Howard,** and Shaw universities.

Dr. William A. Silcott, instructor in the department of neurology and psychiatry at **Meharry Medical College,** has been awarded a fellowship to study psychiatry at the University of Colorado, at Denver.

Dr. E. L. Turner, **Meharry's** president, attended the meeting of the National Association of Hospital Administrators at Mercy Hospital, Philadelphia, Jan. 16-17.

Plans for a recreational center at **Wiley College** contemplate the building of a gymnasium with modern appointments, a 5,000-seat horseshoe stadium, a track and football field. The City

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of Marshall, Texas, is cooperating with the College in the promotion of this project.

Dr. Samuel M. Nabrit, science department of **Atlanta University,** has been elected associate member of the American Society of Zoologists.

Forty-one of the 45 members of the June 1938 class graduated with M.A. or M.S. degree, are gainfully employed as teachers, principals, Jeannes supervisors or social workers.

Dr. Rushton Coulborn, formerly assistant in history at University College, London, Eng., has been appointed to Atlanta's history faculty, beginning with the second semester. He is the author of numerous publications, a member of several learned societies.

A comprehensive course in Negro History has been added to Atlanta's curriculum.

Miss M. Lenore Robbins (home economics) Spelman College, was awarded a M.A. degree by Columbia University in December, 1938.

Ira DeA. Reid (sociology), a Rosenwald fellow, will study at the London School of Economics after research in the Caribbean islands.

Mrs. Melvin D. Kennedy (dietitian) sailed for France with her husband on January 28, where he will do research on French slavery.

Miss Constance Dupuy (physical education) will matriculate at Columbia University.

New to the Atlanta staff are Mrs. Juanita Pierce (physical education) formerly at Wiley College, and Miss Maggie Williams (assistant dietitian), formerly at Ft. Valley N. & I. School.

Mr. John Hope, Jr., has resumed his duties as manager of the University Book Store and economics instructor after a year's leave as a General Education Board fellow at the University of Chicago.

Dr. Walter Livingston Wright, president of **Lincoln University** spoke, at the Empire State Club, New York City, February 1, at a luncheon given in his honor by J. Frederick Talcott, on the needs of the institution.

Arkansas State College has been voted a membership in the Association of American Colleges, according to an announcement by Dr. J. B. Watson, president.

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St. Augustine's College observed the 71st anniversary of its opening with special exercises on January 15. The Rev. Edgar H. Goold, president, spoke over Station WPTF, Raleigh, N. C.

Talladega's new Savery Library will be dedicated in April.

The old college barn, one of the largest in Alabama, was entirely destroyed by fire on December 12. Four mules, a cow and a calf, along with a large quantity of hay, were also destroyed.

Morgan College library has received a donation of 200 volumes of German books from Editor Carl J. Murphy of the Afro-American. The college alumni have inaugurated a campaign to solicit $5,000 to match a conditional grant of $3,000 from the General Education Board for new library books. The Music Dep't under Miss Violet S. Banks, presented its second annual program of High Lights from Grand Opera on January 18.

Mr. Sadi I. Mase has been appointed visiting lecturer on modern European history at **Virginia Union University.** He has degrees from the Universities of Moscow and Berlin.

Dr. Lorenzo D. Turner, (English) **Fisk University,** addressed the Linguistic Club of Yale University on December 12, 1938, and the Modern Language Association of America at Columbia University on December 29, on "West African Survivals in the Vocabulary of Gullah". He is serving this semester as research fellow in linguistics at Yale University and fellow of the American Council of Learned Societies.

Dr. Harry Stack Sullivan, head of the William A. White Institute of Psychiatry, Washington, D. C., is devoting a month of study of personality development of Negro youth from the psychiatric approach at **Fisk University** and in parts of Mississippi.

During part of February, Doctors Gunnar Myrdal and Richard Sterner, prominent Swedish social scientists making economic and social studies in America, spent some time on the Fisk campus as guests of the department of social sciences.

(Continued on page 94)

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Volume 46, No. 3 *Whole No. 339*

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THE CRISIS *was founded in* 1910. *It is published monthly at 69 Fifth Avenue, New York, N. Y., by Crisis Publishing Company, Inc., and is the official organ of the National Association for the Advancement of Colored People. The subscription price is* $1.50 *a year or* 15c *a copy. Foreign subscriptions* $1.75. *The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage, and while* THE CRISIS *uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879, and additional second class entry at Albany, N. Y.*

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NEXT MONTH

THE CRISIS will present in the April issue a special article by Glenn Hutchinson on Negro students attending southern state universities.

Mr. Hutchinson is a white southerner, a native of Georgia, and a graduate student at the University of North Carolina.

This article is an important expression of the attitude of young white southerners on the race problem and indicates that the older generation now in positions of influence and power does not represent the views of the entire South.

OUR CONTRIBUTORS

Walter Wilson is a contributor to the magazines. The first part of his article, "Old Jim Crow in Uniform," appeared in the February issue.

•

Harry Méry is a native of Guadeloupe, French West Indies. He is a student at the University of Paris doing special work at Atlanta university.

•

John D. Silvera has been active with the Federal Theatre project in New York City.

•

James H. Baker, Jr. until recently was one of the administrators of a district office of the Department of Welfare in New York. He is an experienced social worker and is active in progressive circles.

•

George Padmore is familiar to readers of THE CRISIS. He lives in London and has done a number of articles for this magazine.

Old Jim Crow in Uniform

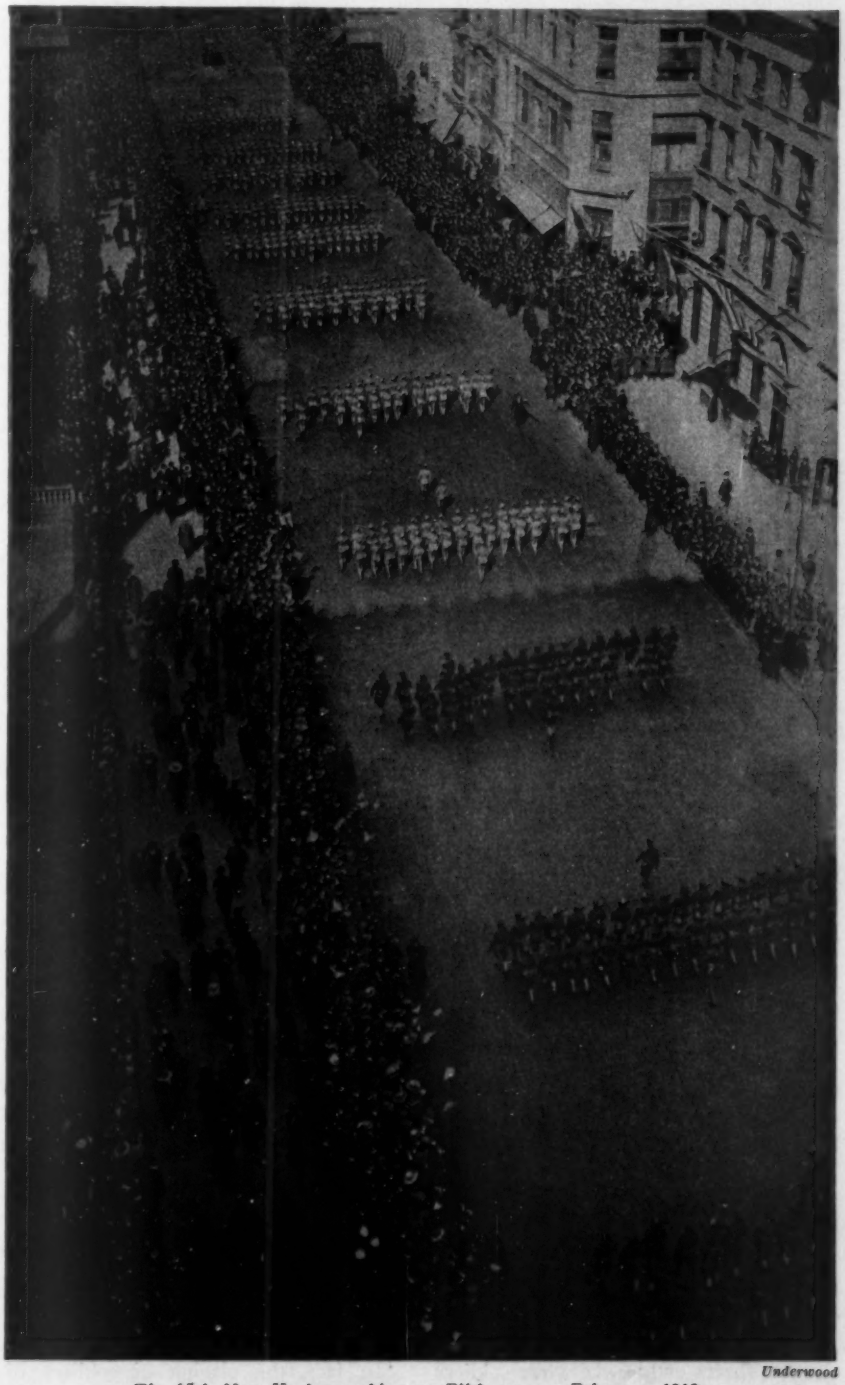
By Walter Wilson

This is the second and concluding part of the article which began in the February issue

WHEN the war started the war department found itself greatly embarrassed over the question of whether or not to give Negroes commissions as officers. Especially embarrassing was the fact that there was already one Negro colonel in the army. This was Colonel Charles Young, class of 1889, the last Negro to graduate from West Point. In those early war days it was quite common for officers to be jumped several grades in one promotion. Colonel Young should have been made a general. Finally it was decided to get rid of Young by retiring him from active duty, the excuse being physical unfitness. The Colonel promptly saddled his horse and rode several hundred miles from his home in Xenia, O., to Washington, D. C., to prove his fitness. But even this time-honored test did him no good. A white man became the commander of the 92nd Division. The war department, however, was still confronted with the question of Negro officers in general.

After long debate pro and con it was finally decided to establish a jim crow officers' training school in Des Moines, Iowa. It was opened early in 1917 and closed that fall. Most of the cadets were professional men who had already succeeded in their lines in civil life. In one company, for example there were ten physicians, fourteen lawyers, four dentists, a college professor and three engineers. This is important to remember because later in the A. E. F. white officers and newspaper correspondents were to put dialect jokes into the mouths of these men, just as though they were illiterate peons from a turpentine camp.

The school was in charge of Colonel (later General) C. C. Ballou and a staff of white officers. Ballou, who later commanded the 92nd Division, was a weak character with definite race prejudices, judging from his record. His chief of staff was Lieutenant Colonel Allen J. Greer, a white Georgian, who was extremely prejudiced. Ballou destroyed his influence with the men and humiliated them with his notorious Bulletin No. 35. In this he called upon his men of the 92nd Division, especially the officers, to never raise the race question, regardless of the most vicious discrimination. He said, "To avoid conflicts the Division Commander has repeatedly urged that all colored members of his command, and especially the officers and non-commissioned of-



Underwood

The 15th New York marching up Fifth avenue, February, 1919

ficers, should refrain from going where their presence will be resented."

In spite of all attempts to discourage them and despite many discriminations and cases of deliberate insults most of the cadets stuck it out. And on October 15, 1917, 625 of them were given commissions as second-lientenants, lieutenants and a half-dozen as captains. These officers were only allowed to command Negro troops.

Prejudiced white militarists in the United States have long contended that Negroes should not be trained for the artillery or any other mechanized branch of the services on the ground that something unfits them for those branches. Nevertheless artillery regiments were formed with colored personnel and put under officers graduated at Des Moines. Since it had been said that Negro men could not be trained as artillerymen, it is interesting that it should be thought that they could make artillery officers without any training at all. Des Moines, of course, had been only an infantry school!

As a result of this the Negro infantry officers were stunned to find that they had only one week to prepare themselves to teach the raw recruits how to become artillerymen. During the entire period of this instruction the officers spent their nights studying subjects which they had to teach the next day. After six months of this it was announced by the war department that, just as had been predicted, the Negro was a failure as an artillery officer.

After this announcement, which was widely protested by the Negro press, the authorities decided to send a few colored men to artillery schools. In most of them the Negro cadets were given separate barracks and mess. At Camp Meade all of the officers and officer candidates were ordered to put on enlisted men's uniforms; colored senior officers were made to salute white juniors first. Only on Sundays, and then only if passes were secured, could Negro officers wear their uniforms! Negro candidates would often clean up their barracks and then be moved to new ones, the cleaned quarters being assigned to white officers.

The Question of Saluting

Soldiers will remember all the elaborate explanations given to rookies as to the need for and the origin of the salute. Men did not salute their officers because the officers were their social superiors, it was explained, nor did they salute the officer himself. They merely saluted the uniform. But what happened when the officers' uniforms were worn by Negroes? There was a persistent refusal by some white officers to salute Negro officers or to force white soldiers to do so.

We find the United States government refusing to protect the uniform when worn by Negro officers. It will be recalled that the United States government took over the railroads and operated them during the war. Yet on these government-operated railroad trains old jim crow was always a passenger. Lieutenant Charles A. Tribett, while attending to official duties under order, was arrested and taken from a pullman car in a small Oklahoma town and fined for violating jim crow regulations in that state. The government did nothing to protect Tribett.

Negro officers were discriminated against on the transports. For instance, on the George Washington which carried the 368th Infantry, the tickets for colored officers were marked with an "X" in the left-hand corner. The tickets for the white officers were not marked and they were assigned to first class passage on Deck A while the Negro officers, from the rank of lieutenant up, were given second class passage.

With all this deliberate discrimination against Negro soldiers, it is cause for wonder that there wasn't a great deal of bad blood between white and Negro soldiers. But despite efforts of many officials and groups to stir up race hatred there was much fraternization all through the war between the two groups of soldiers. First of all we find Negro and white civilians joining together in Arkansas, Oklahoma and other sections to forcibly resist the draft law. And later in the army there was a feeling of comradeship between the white and Negro soldiers. Says Emmett J. Scott, Special Assistant to the Secretary of War: "The relations between the colored and white soldiers in the camps, with exceptions, were pleasant and friendly; and where the exceptions occurred it was due more or less to the policies pursued by such authorities as were fearful of untoward results rather than to any other reason."

It will be remembered that when the draft was put into motion there arose cries from certain sections of the South against sending Negroes there for training. The excuse given was that trouble was inevitable if white and Negro soldiers were mixed in the same camps. As it turned out there was no need of segregating the two races. "In some camps," says Charles H. Williams, "the soldiers of both races used the same building, played games together, attended the same picture shows, sometimes played in the same orchestra, and even wrote letters for one another." Where exceptions did occur they were due to the "policies of officials rather than to the inclination of the men themselves."

In fact, the placing of soldiers of both races side by side did a lot toward eliminating race prejudices. When men made trenches and dug-outs together for practice or constructed shafts or placed camouflaged machine gun emplacements, they learned something of each other and became more tolerant.

Black and White Unity

There were some amazing examples of black and white solidarity. Charles G. Dawes, in his *Journal of the Great War,* tells of a southern white private who defended a Negro comrade from a military policeman. We quote from an entry in the Dawes diary for August 27, 1917:

"Last night there was considerable trouble between our men and the adjoining Marines. A Marine policeman at St. Nazaire, very much intoxicated, was found beating a Negro. Thereupon the private (a white soldier), who—accidentally, according to him—happened to have a bottle of champagne in his hand, delivered the same with telling effects across the head of the policeman, knocking him out. He then divested him of his revolver."

Much more significant was the case of Corporal Drysdale, a Negro in the 369th Infantry, who was refused service in the city of Tours in an American Y.M.C.A. A French waitress employed in the Y. had started to serve Drysdale but the Y. official in charge came over and told the Corporal that he would have to leave, as Negroes were not allowed there. Let Drysdale continue the story: "I really felt hurt to think I had come all the way to France; in a land where the inhabitants know no discrimination, and then to be belittled by this official . . . I had many sympathizers; some of whom were white soldiers from New York National Guard regiments. They protested against the official's action and said if I was good enough to fight side by side with them in the trenches, I was certainly good enough to eat with them. I, not being served, and having their protests ignored, they refused to eat, and walked out in disgust."

Incongruously enough, America's crusading armies, out to save democracy, carried along with them to France, a country traditionally without race prejudices, all of the undemocratic attitudes toward the Negro race. It is shocking to learn that the Negro soldiers narrowly escaped being jimcrowed entirely out of the American Expeditionary Forces. General Pershing has often boasted of how he kept the American troops intact and under strict American control in spite of many allied attempts to disperse those troops. But what about the four regiments which were to have composed the 93rd Division? These Negro soldiers were turned over to the

French "temporarily" and despite all the efforts Colonel Hayward and others made to get back under American control, these four regiments remained with the French all during the war. Not that they complained of the treatment accorded to them by the French. On the contrary, they were treated royally and these regiments won as many decorations and citations as any other similar group of American soldiers in the war. However, they were American and resented the efforts made to get rid of them. They insisted that their place was in the American command.

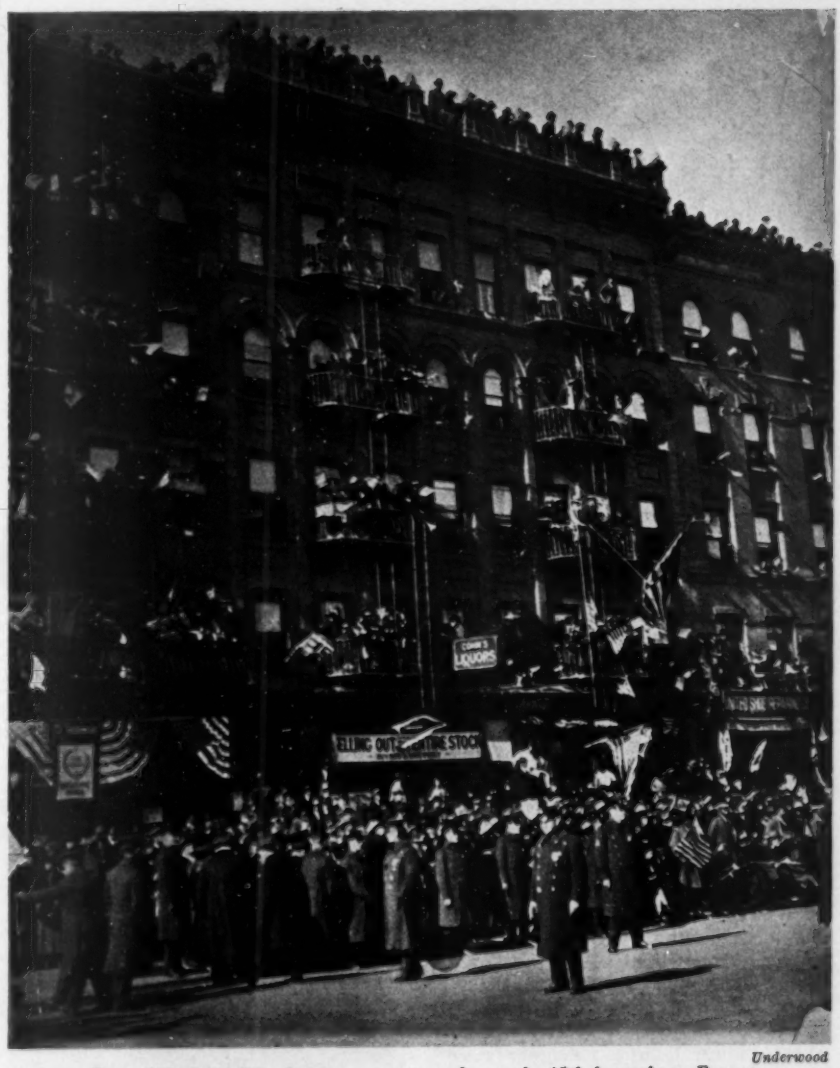
Insults in France

Pershing and the war department also wanted to loan the 92nd Division to one of the allies. When the 92nd was being transported General Pershing sent a cable to Sir Douglas Haig, English Field Marshall, offering him the Negro division. The English General refused to accept them. In his memoirs, Pershing says the 92nd had been selected by the war department for temporary service and training with the British armies, but their Military Attache at Washington, acting under instructions from his government, protested against it. "I was surprised," says Pershing, "that they should take this attitude, inasmuch as the French were anxious to have colored troops assigned to their divisions, and, as has been mentioned, four regiments had been let to them." The plan, obviously, was to loan the 92nd to the English on the same "temporary" basis that the 93rd was loaned to the French—for the duration of the war. Had this been done not a single Negro combat soldier would have been in the A.E.F.

Perhaps better than anything that can be said the following document will give an idea of what life was like to the Negro soldier in France. The May, 1919, issue of THE CRISIS was barred from the mails by Postmaster General Burleson for reprinting this infamous military order concerning Negro soldiers which was sent to all the governors and mayors in France. It was headed: "French Military Mission, Stationed With the American Army, August 7, 1918." It read:

"1. It is important for French officers who have been called upon to exercise command over black American troops, or to live in close contact with them, to have an exact idea of the position occupied by Negroes in the United States. . . . It will devolve on the French Military Authorities, through the medium of the Civil Authorities, to give information on this subject to the French population.

"2. The American attitude upon the Negro question may seem a matter for discussion to many French minds. But we French are not in our province if we undertake to discuss what some call 'prejudice.' The American opinion is unanimous on the 'color question' and does not admit of any discussion.



Underwood

Part of the crowd on Lenox avenue to welcome the 15th home from France

"3. The increasing number of Negroes in the United States (about 15,000,000) would create for the white race of the Republic a menace of degeneracy were it not that an impassable gulf has been made between them.

"As this danger does not exist for the French race, the French public has become accustomed to treating the Negro with familiarity and indulgence. . . . This indulgence and this familiarity are matters of grievous concern to the Americans.

"Although citizens of the United States, the black man is regarded by the white Americans as inferior beings with whom relations of business or service only are possible. The black is constantly being censored for his want of intelligence and discretion, his lack of civic and professional conscience and for his tendency toward undue familiarity.

"The vices of the Negro are a constant menace to the American who has to repress them sternly. For instance, the black American troops in France have, by themselves, given rise to as many complaints for attempted rape as all the rest of the army."

In conclusion there were three recommendations. First that there should be no undue familiarity between French and Negro officers; second, that the American Negro troops should not be praised too highly by the French military officials; third, that the French population, and especially the women, should be warned against "spoiling" the Negro soldiers.

The French Military Mission, which was stationed with and under the control of the American army, merely circulated the document at the request of the American authorities.

Whites Infuriated by Medals

One thing that was "burning up" the American General Staff was the large number of citations and medals being awarded to Negro officers and men for gallantry and bravery. In the 8th Illinois, one of the four regiments fight-

(*Continued on page* 82)

Our Mother Africa

"Lest we forget"—Kipling

By Harry Méry

Here is a call to American Negroes to develop a spiritual love for Africa. The author is a French West Indian over from the University of Paris for special study at Atlanta university

THERE are two ways of dealing with a country, the way of the foreigner and that of the native. Some people will pretend that the former angle is the better, because the foreigner, being free of any instinctive prejudice or sentimental attachment, is *ipso facto* more capable of an objective study. On the other hand some will maintain that the foreigner generally belongs to that odd category of tourists who are attracted like children by the glow-worms of picturesque details, ignoring the actual deep life which is flowing beside them.

It is not a paradox to state that these opinions are both equally right and wrong: it is true indeed that a keen insight into the very core of things and a kind of innate knowledge, as far as customs and manners are concerned, are of foremost importance for an accurate portrayal of a society; nevertheless it is also known that a true appreciation requires, if I may say so, an intellectual distance. Thus, as in many cases, truth lies in the harmonious synthesis of opposite ideas. Now I must state, in spite of the counsels of modesty and good judgment, that I believe that I am fortunate enough to be on the "middle road" or in other words, to be the very objectivation of the synthesis: I am a native since I am a Negro from the West Indies, I am a foreigner since I am a French citizen.

Therefore last summer in Paris I accepted the prospect of a trip to the United States with unspeakable enthusiasm. Willingly I interrupted the course of my formal studies, hoping to gather a broader experience across the Atlantic ocean. After nearly five months of staying and participation in the life of the well known Atlanta university, I am now able to voice some of my impressions of the American people.

The daily contact with the Negro American youth is the happiest and the most fruitful of my experiences; it is an actual revelation. In the first days I became aware that behind the dazzling curtain of world-famed Harlem there was for the greater number of American blacks a simple life without stage footlights, in which they had to meet the same problems as the other masses in the world. I discovered the rising of an intelligent and studious youth, which, free in gestures and in mind, was neither more serious nor sad-looking than the other youths in the world.

Graceful Africa

Cool to Common Race

Before leaving France I thought that in America I should feel myself quite at home for the sufficient reason that I was going to my people eager to know and understand them; however my enthusiasm was quenched like a fire deprived of fuel. I am conscious that the Negro people among whom I live do not care about our common race, for that does not interest them, and if I am an object of curiosity it is due only to my ability to speak French. Consequently I am treated exactly as I suppose a white French boy would have been, no more no less. As a matter of fact I have no peculiar reason for complaining, but I like to compare my disappointment to the feeling of a son coming back home after many years who is given the largest room with the best bed and who receives honors as a stranger guest when he would better enjoy sleeping in the common bed-room with his brothers.

One conclusion is to be derived from this single instance; it is that the Negro is yet a stranger to the Negro. Needless to say that this heterogeneity is more than deplorable at a time when such nations as Germany, Italy, Japan are building the whole of their politics upon the fundamental concept of race. Have not all the Negroes of the world a common race and a common *"patrie!"*

It is not without significance to consider that the present European crisis revolves around a single word: Africa. As a matter of fact whether the problem is concerned with Tunisia, Ethiopia, the Somali Coast or with Cameroon and Togo, the sole motive is foreign hold on African territories.

Since Rome vanquished the African kingdom of Carthage and up to the present day, the black continent has attracted travelers, adventurers, scholars, soldiers from every corner of the earth, with its unfathomed wealth and mystery. For a few acres even in the heart of the primeval forest or among the solitudes of the desert, white men fought and are still fighting and enslaving both the natives and themselves; the strange legendary beauty of Africa inflames their lust and they immolate each other upon her altar. However amazing it might be, it is a fact that the only people not conscious of its value, the only people blind to its charms is the very people of this land, the Negro people, and for sake of precision I add, the American Negro people peculiarly.

Intellectuals Frown on Africa

I hear the outburst of indignation from some of my dear readers: "It is a shame! perfectly untrue!"—Well, it is a shame, indeed, but it is unfortunately true. There is a new stream of thought in America which is prone to cut every relation between the American Negro and Africa. We must acknowledge, moreover, that the main spring of this "Separatist Movement" is to be found

within the intellectual group of this country.

The Negro share-cropper is perhaps bent so closely over the red soil of the South that he has neither time nor space to differentiate himself from the African peasant; the song of the earth is always the same. But the cultured Negro is more aware of his evolution; according to him, Africa would be a land just good for primitive Tarzans jumping from tree to tree with monkeys; the American Negro is by no means such a being, he is essentially the civilized product of American technique. Africa has the ramparts of Timbuktu and the quaint shapes of the pyramids, but she has no sky-scrapers.

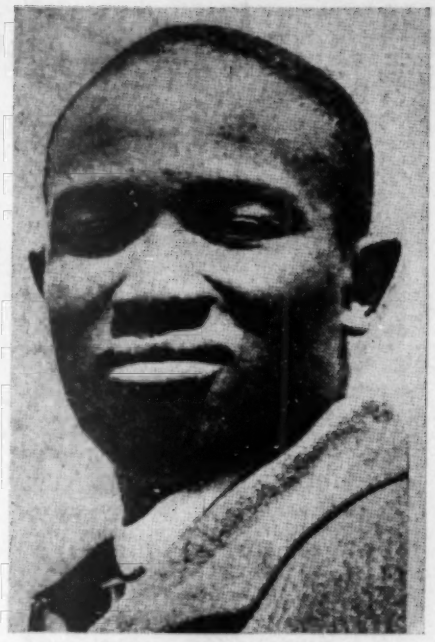
Between Africa and the New World there are the powerful waters of a grumbling ocean, between the African Negro and the American Negro there is a larger moat. The American Negro youth has been taught that not only is he a stranger to the African civilization (if such a thing exists) but he has also to deny the very African heritage. "We have nothing to do with this country," they say, "our blood is at least as Caucasian as African, we do not see why we should be race conscious; our color? appearance! appearance!"—All right! I cannot do anything else but agree because I have always been a poor chemist and I am not able with test-tubes and retorts to analyze and determine what is Causasian and what is not. But let us see the consequences of this new attitude: we must not forget that first we are in America and not in Cythera, secondly, that the Negro is a minority here, finally that his neighbors are not willing to open their arms and say: "O come, you darker one, you are one of us!"

So being neither African nor Caucasian the American Negro assumes to keep a rather uncomfortable position; he is swinging in the air. I do not pretend to interfere in private affairs—everyone is free even to be wrong—but I do think that it is possible to be a good American without despising any racial origin.

Spiritual Value

There is no reason to be ashamed of our Africa and what I should like to point out is the spiritual value of this land. We learn in ancient mythology that when the celestial gods were bored despite the loveliness of Olympus, and planned to spend a week-end among mortals they went down to Black Africa. And if these divine visitors are now sleeping in "the velvet shroud" as Renan says, Africa remains the same and is still the chosen country.

Let us bear in mind that she was the country of Negro Pharaohs and queens



CHIEF TSHEKEDI KAHMA
Symbol of New Africa
He flogged a white criminal

of Sheba, the country of the kingdoms of Songhay and Ghana; her glory may have gone into eclipse behind the ruins of Memphis, but she is still our Mother. Her hopeful voice from the cave of centuries echoes through the strains of your spirituals. May I add that nowadays Africa is no longer a "Sleeping Beauty." South Africa, Morocco, Algeria, Tunisia, Egypt are modern countries of great development and wide possibilities. Up to a recent date Europe considered the African possessions merely as a vast store of raw materials: ivory, diamonds, various ores and wood. Now economic observers begin to discover what would be tremendous resources and future of this large country if only a systematic industrialization would make it emerge from a purely passive exploitation. The example of the successful competition of the Algerian wines on the French market allows us to foresee in the economic future of Africa the long awaited revenge of Carthage: a shift of the center of gravity of Eastern Europe from London, Paris, Rotterdam to the African shores of the Mediterranean Sea is not impossible.

In spite of the increasing number of our automobiles, frigidaires, radios—in spite of the screen of time, Africa is the historical birthplace of our race, and in the days to come she should be the center of the large circle of Negro brotherhood around the world. For you must be aware that the Negro problem is not only American. Negroes in many other parts of the world are facing similar questions. In our strivings Africa must stand out as the symbol of our unity, a two-fold unity since the link is made of blood and of common misfortune.

I was born on a green island caressed by the alizean winds, full of songs and laughter, where rivers and springs are like streams of liquid sun. The population of this Eden is not aboriginal, their forefathers sleep in the bosom of remote Africa and they earned the privilege to call this land their own at the price of an age-long slavery. They are colored, and the cheeks of the girls bloom with all the various hues of the tropical fruits. They are happy and proud to be sons of great France; the gloomy shadow of the past is completely out of their memory, and if they remember anything about slavery it is its end that came in 1848.

Historical Link Maintained

That means that there is no race problem in Guadeloupe; nevertheless my countrymen do not forget their origin and it would be to them blunt nonsense to pretend that because in their veins flows Spanish, French, English and Indian blood, and because for more than three centuries they have been moulded and shaped by the French culture, they are a "West Indian race" as much different from the Negroes as the troglodytes are from the Titans.

That does not insinuate that they have the obsessions of Africa, but they maintain the historical link and welcome every Negro foreigner with a warmth which is more than hospitality. It may be necessary to say that I do not at all consider the hypothesis of a new exodus back to Africa, it is a beautiful dream but a dream none the less, and moreover the notion of race cannot be confined within geographical limits. We have a right, as other peoples, to live anywhere the sun is shining and anywhere the good earth lavishes its fruits on hard, patient human toil. Besides our place was not chosen by our fathers; it is not the more or less free result of tribal migrations or conquests. Brought against our will to a new land, we are to dwell there and have to cherish the brief scenery within which we play our individual parts.

Love for Mother Country

But there is another way to go back to the ancestral land, a spiritual one. When the Greeks sailed from Athens to settle in remote colonies, they used to bring with them a flame from the domestic hearth and a handful of that Attic dust they should possibly tread never more. As for Africa we should repeat the sym-

(*Continued on page* 88)

Still in Blackface

By John D. Silvera

The American theatre has kept the Negro in blackface, this writer declares, and calls upon the Negro theatre to aid in portraying the race as it should appear on the stage

JUST as the surest way to misunderstand a person is to refuse to learn anything about him, so it follows that the surest way to misjudge a person is to learn the wrong things about him. This fits perfectly the pattern of the Negro in relation to America today. Negro and all that it implies represents a racial attitude. It is an attitude that runs the gamut of possible human emotions from beastly legal persecution, intolerance and untouchability to amused tolerance and a refusal on the part of the rest to take the dark brother seriously.

Prejudice is all of this, but prejudices just don't happen—they are caused. Let us trace the etiology of White Americans' feeling towards the Negro—particularly in relation to the manner in which it has been affected by the theatre. There are those who scoff at the idea of drama contributing to racial friction. Some will say "the theatre is one place where prejudice does not exist." "Drama is reality." "Intolerance in the theatre?"—"No." The fact remains, however, that to the stage and its contemporary attributes, movies and radio, can be traced the continuance of the Negro in the role of inferior, untouchable, and ridiculous. More than any other single factor in American life has the theatre served to keep alive the misunderstanding and consequent prejudices of the white man towards the Negro.

From the earliest beginnings of the theatre in America, the Negro has been a character to be laughed at. With remote exceptions, this attitude has persisted even to the present day on stage, on air, and on the screen.

The story of the Negro character in American theatre has its beginning in 1769 when New York witnessed Isaac Bickerstaff's comic opera *"The Padlock,"* in which a Negro slave, Mungo, played by the pioneer, Lewis Hallam, got gloriously drunk—"to the great delight of the audience." Lewis Hallam was white but his black-face role began a tradition that has kept alive until today.

In 1796 "Robinson Crusoe and Harlequin Friday" pleased another New York audience with an elaboration of the humorous black, and a sequel to this, "The Discovery of Friday," was popular in 1817. The vogue of black-face tradition was fixed by T. D. Rice in 1832 with his famous representation of a character named, appropriately enough, Jim Crow. Rice was the rage of two continents and his act earned him a fortune and lasting fame. Others were quick to ride on the crest of popular appeal for this type of production and the era of the minstrel was born. Everybody wanted to laugh at a black face.

Minstrelsy the Vogue

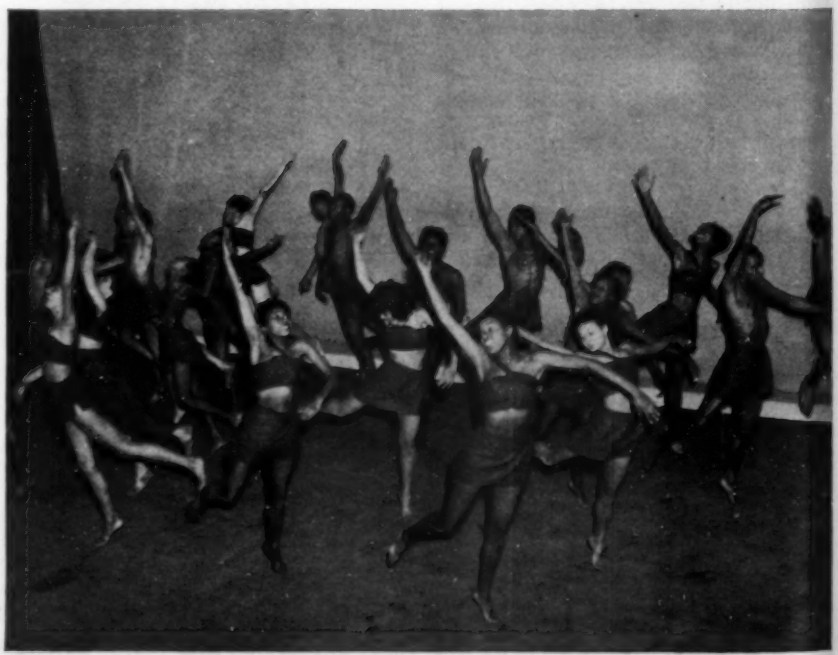
By the decade of the Civil War, minstrelsy was at the height of its vogue with an almost unimaginable grip upon popular fancy. This form of entertainment held permanent possession of theatres in half a dozen American cities, three companies being settled definitely in New York City and more than a dozen great enterprises were travelling from town to town.

The Negro himself made his entry upon the professional minstrel stage towards the end of the sixties. These troupes, composed of Negroes, accepted almost wholly the performance pattern as it had been worked out and laid down by the white minstrels during the preceding twenty-five years, even to blacking their faces. These performers brought a great deal that was new in dancing, by exhibiting in their perfection, the jig, the buck and wing, and the tantalizing time-step dances.

The minstrel show was now becoming a great American tradition. Troupes swung out perennially on triumphant tours over the whole theatrical circuit, the circus, the street carnival, the patent medicine show, and many other agencies added in carrying to the very doors of the people, the world of burnt cork. The germ was growing. Laughing at a black face became the great American pastime. America could see nothing in the black man but a lazy, indolent fellow who could sing and dance, lie easily, use big words whose meaning he never knew, shoot craps, and eat watermelon.

The musical scores of these shows sometimes became the popular hits of the day and all America would hum, sing or whistle "I Can't Tell One Coon from the Other." The effect on race relations is obvious.

We cannot mention the effect of songs without referring to Stephen Foster's immortal melodies such as "Ole Black Joe" and even "Ole Kentucky Home." Even today these tunes help keep alive



The American Negro Ballet

the mythical conception of the Negro of yesteryear.

The theatre changes, of course, and follows closely the social patterns of the day. The Negro character has been no exception. But, in the change from his black-face role the idea of a serious Negro role was given no consideration and stripped of its frills and extravagant costumes, the essence of all Negro revues has been to provoke a laugh. Not a laugh at timely witticisms, but a laugh at the black face. Jimtown was just the old plantation with the Negro longing for Bandanna Days.

George Sklar writing in the New Theatre Magazine (July 1935) said "The American theatre has never given up its minstrel show conception of the Negro. The fiction of that conception has continued from the first burnt cork end-man down to Amos and Andy today. It was the fiction which played up the mythical idiosyncrasies of color, and made them a butt for the white man's laughter."

We are not forgetting that there have been a great many attempts at serious Negro drama. Many of these have been commendable. The majority, however, remain victims of the black-face conception and the public has refused to take them seriously.

Amos and Andy

Amos and Andy deserve honorable mention and should be nominated for the highest award of the American Society to Keep Negroes Down. In their brief years of existence the characters of Amos and Andy and the fictional Negro that they represent have done more harm than ten years of constructive education by the N.A.A.C.P. could remedy. As an agency of propaganda, radio is unsurpassed. Still, with occasional exceptions, the Negro's only contributions to radio programs are swing music, quartettes and comical characters. The possibility of its wholesale exploitation for the race's advancement has yet to be employed. New York's own station WNYC is too seldom used by Negroes and for Negroes. Dramatize our problems! What better medium than on the air? Let's have some worthwhile Negro drama on the radio. The Federal Theatre's Radio of the W.P.A. maintains an elaborate set-up for programs of the people—this, of course, does not include the Negro people.

Stereotypes in Movies

Perhaps the greatest molder of public opinion in America today is the movie. No longer is the medium of theatre limited to the leisure class, for the Hollywood industry has the common touch and plays a stupendous part in focusing the "mind's eye" of America. What then does this eye see of the Negro? Almost without exception the Negro character in the movie is one to be laughed at or pitied. Witness the glorification of the racketeer during the "Scarface" and Al Capone hey-dey. That conception still persists. So, too, does the movie of a Stepin Fetchit, a tap-dancing butler, a grinning slave, or a "yes-mam" maid remains a fixed picture, representative of the race as a whole. The black face is still there for a laugh. Take him seriously? Never!

What other minority groups suffer such vicious mis-representation of the truth concerning their background? What happened to the noteworthy victory against D. W. Griffith's "Birth of a Nation"? Many recent offerings have been equally as libelous.

Just as Will Hays caters to the feelings of the Jewish, Italian and other racial minorities, he should be made aware of Negroes' objection to the vicious stereotyping they are given by the movies—and they grow steadily worse. God forbid what "Gone With the Wind" will bring us! Surely some of our civic agencies should demand a voice in the editing of cinematic material when it concerns the race. Unless they do, Amos and Andy will be baby talk besides the false history lesson America will receive from the most publicized picture of the decade—Margaret Mitchell's saga of the Southland.

To whom does the job of correcting the mis-conception of the Negro belong? Surely to the Negroes themselves. But how shall it be accomplished?

The purpose of any Negro Theatre worthy of the name should be to devote itself to the correction of false ideas concerning the Negro. Some may say that this would make for a theatre of propaganda and that as such it would not be real theatre. Nothing is further from the truth for with capable writing, themes well chosen, skillfully executed, propaganda can be coupled with entertainment in so subtle a fashion as to increase its driving force and meaning. The job is with the Negro playwright.

(*Continued on page* 89)

WPA Theatre photo

The Federal Theatre has altered the pattern—a scene from Androcles and the Lion at the Lafayette Theatre in New York

Art Comes to the People of Harlem

By James H. Baker, Jr.

THE Harlem Community Art Center is a concrete symbol of the spreading realization that art is for the people; and that it should be of and by the people as well. The aristocratic tradition concerning art holds that it is a hallmark of the select few and rejects the suggestion that it may have a meaning for any man and has the same function for all men. This Metropolitan Opera Association cult conceives of the practice of an interest in art forms to be in the same class with occupying a seat in the "diamond horseshoe"—as an obligation of membership in a chosen class.

The movement to democratize art grants that appreciation of the finest expressions of music, painting, sculpture, literature and their sister forms must be learned. But, so must the ability to walk. It is true that the impact of art varies according to the individual; but so does education. Nor do either of these facts invalidate the principle that, like education, art is the inalienable right of every man.

Certainly the hundreds of members of the various classes of the Center have not been troubled by internal conflicts about the validity of the experience of art for them. There have been as many as 1,400 members registered in the classes at one time. An average weekly class attendance ranging between 500 and 600 persons has been about equally divided between children and adults. And they have chiefly been drawn from the most disadvantaged groups of the community. In order to raze the last barrier to this opportunity, no fees are charged for the instruction received, not even any for materials and supplies for those younger than seventeen years.

Art values are made available to the everyday life of just plain John. These values derive not merely from the class instruction given, but from the whole broad program of the appropriately named "Community" Art Center. The total contribution of the Center is a symphonic blend of subtly interwoven and thematically interrelated strains, produced by an orchestral integration of different instruments and processes.

Careful calculation in every detail is prerequisite to such an achievment; and this becomes immediately apparent upon stepping into the attractive lobby. The physical appearance of the Center is a part of its program. Here is not "just any" room thrusting its drab appointments between its occupants and the spirit of the beautiful. Here is 8,000 square feet of space, the arrangment of which has been specifically designed for its purposes, and decorated—in the words of the Director, Miss Gwendolyn Bennett—"with constant thought to the fact that adult or child working in beautiful surroundings begins to understand the meaning of design and order in everyday life. The quiet harmonies of soft greens, reds, browns and white help to soothe the turbulent lives of children who come to us from the city streets and from overcrowded underprivileged homes. The spacious, well-lighted studios lift the child out of the memory of his cramped home life and give him a sense of release in which he may enjoy his exploration into creative fields. The classic proportions of the gallery with its softly lit ceiling give the child a feeling of dignity and importance as he walks about viewing the sculpture or paintings on exhibition there."

The story of the Harlem Art Center

Mrs. Roosevelt dedicates the Center

Modern Equipment

The appropriate atmosphere is not all, however; an inspection of the classrooms reveals equipment modern and adequate for the purposes of the given class. The photography department, for example, has its room for photographing, its dark room for developing and its separate room for printing. Its complete equipment includes such items as an Eastman View 5 x 7 Portrait Camera, an Elwood Special 5 x 7 Enlarger, a Kodak Astigmatic F 4.5 Lens and a Bausch and Lomb Tessar Lens; and the topics covered in its very thorough course of training extend from basic questions of "camera structure", "focusing" and "printing", through "gamma of negative", "composition and design" and "toning prints," to "color photography". Informed persons insist that such complete equipment and thorough training is rarely available even in commercial schools of photography that charge prohibitive fees for their courses.

The sense of design and deliberative planning are brought home again by the consideration of the types of instruction provided. There is one department of the arts in which the opportunity of the Negro has been more than usually restricted. He has had some access to the musical arts and to literature, but extremely little to the graphic and plastic arts which are the ones offered here. There are classes in painting and drawing, costume design, ceramics, metal craft, weaving and hook rug making, lithography, block printing and photography. The full curriculum includes not only these classes where those interested may acquire given skills but also lectures and round table discussions, motion pictures and exhibits which broaden and deepen knowledge, understanding and appreciation of aesthetics in its historical and theoretical aspects. Eminent authorities in their fields have lectured on "What is Modern Art", on "Oriental Art", on "History of Art", on "Seventeenth Century Art" and similar topics. One need not be a member of any class to take advantage of these features. They are conducted for the general public.

And here we are brought to see the other elements of that orchestration that we are discussing. Says the "Center Manual" issued from the national office of the Federal Art Project: "In a well-rounded community cultural program, the art center should be as indispensable as the public library." Such indispensability is achieved only as the result (a) of a range of services within the given field as extensive as the range of interests found in the community and (b) of a process of mutual "cross-fertilization" between community and institution.

Hence the Center serves the community not solely by classes for specific interest groups and lectures for general interest groups, but the Center staff goes, on invitation, to any club, agency or organization with the message of art.

It offers its facilities for meetings of such groupings and arranges for special lecture courses as they request. It offers special assistance and encouragement to the community's career artists; the Harlem Artists Guild, for example, has become an integral part of the Center, holding its meetings there, two of the exhibits having been showings by its members.

Aid to Maladjusted Persons

Art has its function of increasing the individual's means of self-expression, of adding new facets to his personality, of brightening his days with glimpses of beauty and of lifting his soul a cubit nearer the stars. All this and more for the normal person; but it also has a function for the maladjusted and ill. The role of the Center as what we social workers designate a "resource" of case work treatment must be recognized if we are to apprehend its full scope. The value of providing positive activities that will attract young people from the lure of undesirable pursuits is generally recognized. That the Center has also received referrals of delinquents from social agencies on the principle that its influence would have therapeutic value is not so apparent.

On October 24, 1938 there was opened in the Center the exhibit entitled "Art and Psychopathology", reputed to be the first of its kind in the country and sponsored jointly with the psychiatric division of Bellevue hospital. These works were analyzed in terms of their assistance in the diagnosis and treatment of mental ailments. This event was of primary interest, it is true, to psychiatrists who constitute a highly specialized group. And that is the point—here is further illustration that this institution, in its short career, has come to an effective juncture at many points with the interests of a broad community.

No amount of description and analysis of services and ideals will interpret the essential meaning of the Center unless we can visualize its impact on the lives of the sentient human beings who use it.

Pause for a moment therefore, and let your sympathetic imaginations probe some of their hearts. Consider, for example, Mary M., eking a precarious skimpy living in the abysmal drudgery of the most depressed domestic labor-market—the Bronx "slave market." What must not her painting classes mean to her in terms of escape from her dour room to the fellowship of kindred spirits and to an occupation that is not deadening, but meaningful and creative. Or consider William W., uncared-for son of delinquent parents. William was at loose ends and drifting into a street gang when the Center discovered his real interest in photography for which he seems to display some talent.

A student at the Center

In fact, special talent has been revealed and cultivated through the medium of Center facilities. One of the students. Robert Backburn, received the following notice in the New York *Times* of May 2nd, 1938:

"'Scholastic', the American high school weekly which annually awards $10,000 in money and scholarships for literary, artistic and musical accomplishments by high school students, announced yesterday its awards for this year. . . .

"The principal New York winner is Robert Blackburn, 17 years old, of De Witt Clinton high school. He took three first prizes in major classifications of the art division, winning $50 for pencil sketches, $30 for prints, and $25 for pen sketches. He was the only student to win three firsts."

Opened in December, 1937

The Center was formally opened to the public on December 20, 1937, with ceremonies participated in by many persons of eminence, including Mrs. Franklin D. Roosevelt. Thus, there conjoined and came to an issue several significant streams of development and a growing community consciousness of the need for increased cultural facilities.

In tracing these streams to their headwaters one must, for one thing, go back almost two decades to Harlem of the 1920s. As long ago as then the work of Negro artists was exhibited in the 135th Street Branch of the New York Public Library and there have been showings there consistently since then. The Harmon Foundation began in 1927 a series of exhibitions of the work of Negro artists. The Harlem Workshop, sponsored by the Adult Education Committee of the just mentioned library, and led by Charles Alston and Henry Bannarn, further widened the opportunities for the nurture of Negro artists and of the community consciousness of art as well. There followed in 1933 the organization of the Harlem Artists Guild the foreword to whose constitution stressed the need for a community art center: When, therefore, the Federal Art Project established classes in the schools and settlements of Harlem in 1937, there was ready response both by students and the general community, thus giving evidence that the time was ripe for a Center.

Merits Special Mention

When any important movement comes to a fruition there will probably be found one individual who, as its convinced protagonist, has contributed more than other single individual to its success. In this connection the work of Augusta Savage merits special mention. It was entirely appropriate that Miss Savage should have been the first Director of the Center—a post from which she was soon drawn by an assignment with the New York World's Fair. Miss Savage has over a period of years not only set an example of high achievment in her own work, but has conducted studios and classes and has in countless ways played midwife to the nascent talent of individuals and the emerging art consciousness of the community.

But it required the long arm of the Federal government reaching into the local community to enable it to finally realize its dream. So, back in 1932, when the New York City Gibson Committee, established for the purpose of disbursing special funds for relief, decided to use some of its funds for unemployed artists, another contributary to our main stream was born. This local beginning rapidly grew into the national program of the Federal Art Project. Begun as a program for assisting needy artists, its objectives, too, quickly expanded to include the creation of works of art for public benefit and the expansion of opportunities for art education for the masses. Hence: "Public schools, hospitals, libraries . . . and other tax supported public institutions are eligible for allocations of oil and water color paintings, portraits, sculpture, stained glass, posters, dioramas, photographs and mural decorations." And hence, under the guidance of the art teaching division of the project, innumerable free classes have been

established in schools, libraries, settlements, clubs—and in specially organized community art centers.

The People and The Center

The partnership that brought the Center to the point of realization continues for its administration — the Federal Government on the one hand, and on the other, the art conscious elements of Harlem community. This partnership functions in general as follows: The Federal Art Project supplies personnel; the community represented by its Citizens Sponsoring Committee pays for rent, supplies and other items of operation. In line with its responsibility the art project retains authority over management and movement of staff and for technical operation in general. In line with its complementary role, the Sponsoring Committee is available for consultation on these questions, handles matters of interpretation (of Center to Community and of Community to Center) and works to so broaden and strengthen community support that in time the entire support and control of the Center will rest solely with the community.

A. Philip Randolph is chairman of the sponsoring committee. In this there is a fine symbolism—that this is the man whose career of high achievement preeminently epitomizes the struggles of the man lowest down. An annually elected executive committee conducts the general committee's routine business, but any contributor, whether individual or organization, may join the general group of sponsors. The hierarchy of membership categories extends up to one hundred dollars and over, in order to give those who are able opportunity to contribute according to their ability; and down to fifty cents for juniors and one dollar for adults in order that there be no barrier to participation.

Our account of the carefully coordinated functions of the parts of this art-fashioning organism would be seriously lacking without an explanation of the role played by the artist-teacher. The eliciting of submerged art interests, the nurturing of fledgling talent, the transmission of culture concepts, the exemplification of the integration of art values in everyday life—these things require a special personality. It is believed that persons who are themselves practitioners of the creative arts have the first and chief attribute for achieving these ends. Their day to day experiences in handling the tools and materials of their particular technique give them an insight into the problems of students and a basis for suggesting solutions.

Careful attention is given to training these persons in such of the basic pedagogical principles as may be needed. It would seem to be inevitable that they should transmit their own enthusiasm to those with whom they work. In fact, enthusiasm for the total function of the Center on the part of the twenty-six members of the teaching staff is one of the first facts that struck this sponsor in his early association with the Center. Miss Bennett, in her annual report, stresses that "from the maintenance work, to the fine points of handling matters pertaining to the illustrious visitors, the men and women employed here have given unstintingly of their time and energies".

Speaking of Miss Bennett, this is the point at which to note that she is a director who sees to it that people measuring up to the above high standards are placed in charge of the Center. Miss Bennett is not only a talented artist in her own right who has had the advantage of excellent training under fellowships both within the country and abroad, but development in the creative field has been supplemented by specific training and experience in art education. She has taken courses both at Columbia University and New York University and has taught and directed art education at Howard University, State Agricultural and Industrial College and other places.

All this implies a thorough knowledge of every aspect of the technical problems of the conduct of such a Center. One has only to know her to catch a sense of a zeal which she brings to an undertaking which for her is a mission, a zeal which does not shrink from the most onerous detail involved in administration.

Interracial in Work

When you come to think of it, there is a question whether Harlem Community Art Center is after all a name that encompasses the full significance of the institution. For one thing, the word Harlem is incorrectly interpreted if it is taken to refer exclusively to the Negro. The Center is inter-racial in its every aspect—in its students, its teachers, the group of community sponsors, the administrative personnel. It stands, therefore, as an example of that joint activity in the pursuit of high purposes, untrammelled by irrelevant biases, that is as yet one of the not completely fulfilled ideals of American democracy.

For another thing, its place in a federal-local structure engaged in one of the most progressive experiments in expanding the impact and heightening the level of democracy gives it an historic significance.

Finally, the unique interest that the Center has aroused has touched persons and groups representative of widely disseminated communities, vocations and stations in life. More than 10,000 visitors have been drawn to the Center from every state in the Union, and from China, Scotland, England, Germany, Japan, Holland, British West Indies and Palestine. Groups of visitors have come from every school and college of importance in the United States.

The following excerpts are from an open letter addressed by Langston Hughes to the Sponsor's Committee for a Southside Community Art Center in Chicago: (the italics are mine):

"The Federal Arts Project of the Works Progress Administration proposes to establish on the South Side of Chicago a community art center on *similar lines to that already established in Harlem, New York City.* I have seen the Harlem Center at work. Its classrooms are filled with eager young people (and old people as well) of all races, but since the neighborhood is largely a Negro one, the student artists of this Center are largely Negro, with excellent instructors of both races. I have seen its beautiful galleries filled with constantly changing exhibitions of the best in art brought to Harlem for the first time; and around this Center I have seen a new art consciousness and a new pride in art springing up in our great colored community of Harlem."

There are similar centers in Raleigh, North Carolina; Jacksonville, Florida; LeMoyne College in Memphis, Tennessee. Thomas Richardson of the Southern Youth Congress, speaking at a recent meeting in the Center, stated that the entire south is watching with interest the experiences and development of the Harlem Center both for guidance and encouragement in the growing interest in such ventures in their section.

Thus there is given national and even international scope to the Center's stimulation of similar developments elsewhere and to its symbolization of the hunger of men—of Negro men as well as white men—not for bread alone, but for the touch of the divine fire.

Workshop Theatre

The Rose McClendon Players of New York City opened the Workshop Theatre at the Harlem branch library 9 West 124th street, February 10-11. Among the speakers were Guthrie McClintic, Gwendolyn Bennett, Magistrate Myles Paige, and Rev. Shelton Hale Bishop. A one-act play by Warren Coleman was given.

Editorials

Editor, ROY WILKINS
Advisory Board: J. E. Spingarn, Dr. Louis T. Wright, Lewis Gannett, Walter White

Harlem Hospital

BECAUSE Harlem Hospital in New York City is a municipal institution in the heart of the largest Negro city in the world, what happens there is of interest and significance to colored citizens everywhere. Therefore it will not be welcome news that Dr. Louis T. Wright has been removed as surgical director after one year of service.

We raise here no cry of "Negro staffs for hospitals in Negro neighborhoods." That is not our creed or the creed of Dr. Wright. We seek only full opportunity for Negro doctors and nurses in all city-owned hospitals on the basis of merit, not color.

For years before Dr. Wright was promoted (reluctantly) to surgical director, it was the practice of the Department of Hospitals of New York to maintain such appointments indefinitely. With Dr. Wright's appointment, it was announced by Dr. Sigismund S. Goldwater, commissioner of hospitals, that the appointment would be for one year only.

In that one year, according to Dr. Wright's report to the commissioner, the death rate from traumatic injuries was cut *twenty per cent.* This startling record notwithstanding, Dr. Wright was pushed aside and a white doctor installed as his successor. All of which prompts THE CRISIS to inquire whether Commissioner Goldwater is interested in the health of the people of Harlem or in the color of his appointees to hospital posts?

Veto on the South

THE Charleston, S. C., *News and Courier,* dependable Gloomy Gus on the racial situation, comes out editorially bemoaning the fact that Negro voters in the North seem to have arrived at the point where they can veto the nomination and election of any southerner to be President of the United States.

The South Carolina daily quotes remarks alleged to have been made by Heywood Broun, Scripps-Howard columnist, on a recent trip to Texas. Mr. Broun put thumbs down on Cactus Jack Garner, our amiable vice president, as a presidential possibility. According to the *News and Courier,* Broun indicated that the labor vote and the Negro vote would be against Mr. Garner and, therefore, he could not win.

Letting loose a column-long wail over this situation, the *News and Courier* harps on its favorite topic: that the Roosevelt Democrats are not the *real* Democrats, and calls upon South Carolina whites to do something about the impending calamity.

We have always had a soft spot in our heart for the *News and Courier.* It is struggling valiantly for White Supremacy. It never gives up the ship. Even when all about is changing and progressing, the *News and Courier* hangs doggedly on. There was a time when it had its travail over Negroes voting the Democratic ticket, even in far-off Michigan. Now it is reduced to almost daily phillipics to keep South Carolina Democracy lily-white.

THE CRISIS will not go so far as to say that Negro voters in the North can veto any southern candidate for President. We will say that no man has arisen since the removal of Hugo L. Black from the political scene whose record would interest Negro voters. Even on Mr. Black, the dark citizens north of the Ohio were split wide open.

Purely as a friendly suggestion to the harrassed *News and Courier,* THE CRISIS asks, "Why not enfranchise the thousands of qualified Negro citizens in and around South Carolina so that they and their brothers above the Smith and Wesson line may join in supporting some eminent southern gentleman?" Negroes outside the sharecropper belt would be justly skeptical of claims by the *News and Courier* for any man, but a few earnest words from their voting brothers in the Iodine State, the Pelican State, and other commonwealths of the sunny South, might have weight.

The stubborn and seemingly indigestible fact is that in key states of the East and Middle West, the colored voters, in a close election, hold the balance of power. The *News and Courier* can discover this with about an hour's research. We understand that Mr. Garner—an extremely practical man—is already well aware of it and is pretty sore with those romantic die-hards who still have their heads in the sand.

Anyway, we offer our suggestion—free.

Benjamin Brawley

FOR colored Americans, struggling ever against great odds to establish themselves as citizens entitled to all the rights and privileges of that status, historians are tremendously important people. That is why the death of Benjamin Brawley is a blow to his people. Through Brawley's books, particularly his "Short History of the American Negro," this country was made aware of the contributions of its dark citizens. Not the least valuable of his services was the awakening of his own people to their worth. Brawley had the rich reward of seeing his race spurred onward by his efforts.

Our Sympathy

OUR reading of editorials in some southern daily papers once upon a time drove us to tearing our hair, but of late years we have been torn only between amusement and sympathy.

This month our sympathy goes out to the Tuscaloosa, Ala., *News* for its editorial of January 29, entitled, "The Deeper Cause." The *News* is located in the town which is the seat of the University of Alabama, but apparently none of the erudition supposed to reside on a college campus has penetrated the editorial rooms of the town's leading journal of considered opinion.

Here in 1939, for instance, the *News* pours forth in language full of flourishes something which enlightened people twenty years ago knew to be false, namely, that lynchings occur solely because of "attacks by Negro men on white women."

We commend to the *News* statistics compiled and published in 1919 showing that in only 16 per cent of lynchings was *any sort* of sex offense charged. That ratio has been maintained in the average of lynchings since 1919. We refer the *News,* also, to Dr. Hooton's new book. "Crime and the Man," which indicates that of all the racial groups in America, the Negro is least addicted to the crime of rape. The *News,* of course, may discount Dr. Hooton, not only because he is of the Harvard faculty, but because his material was gathered over a three-year period and analyzed for an additional nine years before publication. This is far too honest for the *News,* which would prefer to smear a race and excuse rope and faggot parties on the strength of hysterical tales of isolated white women.

In our sociology classes twenty years ago the professor told the youngsters that it took, roughly, twenty years for an idea proved in the classroom to be accepted by the masses. Striking out the fact that it has a university practically sitting on its city desk, we think it is about time the *News* began to play with the big children.

Jim Crow in Uniform

(*Continued from page 73*)

ing with the French (a regiment which was unique in that it was completely under Negro officers) there were awarded 30 Croix de Guerre decorations for officers and 38 for non-commissioned officers and privates. The 369th (old New York 15th) also won many medals and citations from the French. In fact, the French were high in their praise of the fighting qualities of Negroes in general. It was only the Negro troops under the American high command that failed to win proper recognition.

Perhaps the most vicious hater of the Negro soldier in the A.E.F. was General Robert Lee Bullard, of South Carolina, one time commander of the Second Army Corps in which the 92nd Division functioned for a time. Bullard was constantly repeating two charges: first, that the Negro was an incurable rapist and second that he was a coward and worthless as a soldier. "Poor Negroes!" reads one of his diary notes, "They are hopelessly inferior."

Bullard did incalculable harm to cordial race relations in France, as well as in the American forces. In his memoirs he boasts that he was responsible for having the 92nd Division sent home right after the armistice. Here is how and why he did it:

> "This special Negro division was already charged with fifteen cases of rape. . . . For these reasons, immediately after the armistice, I recommended in effect that this division be sent home first of all the American troops. . . . The answer came back that Marshal Foch would not, pending peace, approve the transfer of any division back to the United States. In answer I told the American headquarters to say to Marshal Foch that no man could be responsible for the acts of these Negroes towards French women, and that he had better send this division home at once. This brought the order, and the 92nd was, I believe, the very first division to be sent home."

Later the war department tried to make it appear that it was to honor the Negro soldiers that the 92nd Division was sent home!

Truth About Rape

Now just what are the facts as to the rape charges concerning the 92nd Division? In order to answer this question, Major A. E. Patterson made a comprehensive study of the records of the division and found that only ten soldiers were tried by court-martial on charges of attempts to commit the crime. Five of these were found to be *bona fide* cases. But the other five were found to be simple assaults with no evidence to support the rape charge. Besides, two of the five men convicted of rape or attempted rape were Negro laborers stationed in territory occupied by the 92nd Division, but in no way connected with it. So there only three convictions for rape in the entire 92nd Division during the whole stay in France. None of the three were in units commanded by Negro officers.

Fortunately, the records show that all of the slanders calculated to cause dissension between the French people and the American Negro soldiers failed. In every town where the Negro soldiers were quartered they made warm friends with the inhabitants. It was a common sight in harvest time to see these soldiers helping peasants garner their crops. Often a colored soldier could be seen carrying a bundle for an old French peasant along the village streets.

To settle the matter once and for all, Dr. W. E. B. DuBois sent a questionnaire to the mayors of 25 French towns and cities which had been occupied by Negro soldiers. Every one who replied was high in his praise of the Negro soldiers. Here are some typical replies: "Excellent conduct — no complaints," "Won esteem and sympathy of all the population," "Fine character and exquisite courtesy," "Well conducted—no crimes," "They have earned our high regard by their discipline and their faultless behavior." It is significant that an important French paper, speaking for millions of Frenchmen, invited 2,000,000 American Negroes to come to France to live.

It should be mentioned here that there were many white officers in the A.E.F. who distinguished themselves by their attitude toward their fellow-Americans, the Negro soldiers. One of the outstanding of these was Colonel Willam Hayward of the 369th Regiment.

There is no question that, in spite of discrimination, Negroes fought and fought well for what they considered their country's aims in the war. Many of them as has been indicated above were inspired by the belief that, if they showed their loyalty to the government and the democratic ideas for which the war was being fought, the white people of America would come a little closer to rendering them justice. The leaders of the race had, acting in accordance with this belief, advised that "special grievances" be held in abeyance until after German militarism was crushed.

How About Democracy?

What happened? On November 11, 1918, democracy was saved. Now it was pay-off time. The Negro people were anxious to begin garnering some of the riches of liberty for which they had been told they were fighting. Now surely all of the fine promises made by the government and by the leaders of the race were about to be realized. If only Theodore Roosevelt, Julius Rosenwald and the others, who had promised the new day, were right!

Following the armistice came many brilliant victory parades and demonstrations. Bosoms of the military geniuses were bedecked with medals and decorations while millions of soldiers stood at attention. On Bastille Day, July 14, 1919, came the most important celebration of all; it was probably the most impressive military display in all history. Every one of the Allied Nations had representative soldiers in the gigantic parade. Belgium in addition to her white troops had her black colonials proudly in review; France her Sengalese, Moroccans and Madagascans; England her Indians and Africans along with white soldiers. America had her white soldiers there but had left her pariahs behind. The Negro soldier, disowned and disinherited, was not allowed to represent his country.

"There was an order issued from the Central Embarkation Office to the effect that when troops were designated as a coaling detail, they would go aboard with all regulations for embarkation completed and would not return to camp, but would proceed to the United States on board the ship that they had coaled. When the executive officer of the *Virginia* discovered that these troops were colored, he requested Admiral Halstead to have these colored troops taken off board, after coaling the vessel, as it was a precedent in the navy that no colored troops had ever traveled on board a United States battleship."

Admiral Halstead and the Central Embarkation Office took up the matter and after long deliberation unheld the jim crow traditions of the navy. The black saviours of democracy were piled into tugs and carried back to Brest.

Disappointments came from all sides. But surely the Versailles Peace Conference which was to solve the problems of minority peoples would take up the question of the Negro minority in the United States. Many American Negro leaders wished to attend the Peace Conference and present their grievances. Imagine their surprise when the United States Department of State refused passports to all Negroes who wanted to go to France while the Peace Conference was in session.

They were even denied the right to go to the Pan-African Congress in Paris, which was being held at the same time, to formulate the demands of colored races all over the world. The New York *Call* said the reason Secretary of State Polk refused passports to Negroes was that he feared they "would tell Paris of lynchings here."

Among those refused passports by order of the State Department was the

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From the Press of the Nation

Editorial of the Month

A Timely Reminder

Norfolk, Va., *Journal and Guide*

STATISTICS contained in a new book, "Crime and the Man," by Dr. Ernest Albert Hooton, noted anthropologist at Harvard University, showing that the crime of rape so often represented as a dominant weakness of Negroes, is committed least by them and most often by foreign whites, comes as a timely reminder when all shades of public opinion are pressing forward to remove this stigma from America's Tenth Man.

It is interesting to note that Dr. Hooton's figures rate the Negro first in crimes of burglary and larceny—supporting other findings and statistics by responsible researchers which attribute his major criminal tendencies to his low economic status, inferior housing, and lack of proper educational facilities and recreational centers.

Some day, very soon we hope, the American public and the world at large will be told some of the amazing circumstances under which Negro Americans have been lynched, electrocuted, hanged, and deprived of their Constitutional rights on the cowardly allegation that they "raped" white women.

There is sufficient evidence on hand in the files of interracial committees and agencies; in the secret keeping of police officers and private citizens of both races; and under lock and key of court clerks and stenographers to outdo "Gone With The Wind" in book form, or as a dramatic sensation of the stage and screen.

Statistics like these are always valuable, both for the nation and the races concerned.

Once again New Orleans Negroes and those of human hearts belonging to other races are caught in a dragnet of fear at the animal-like savagery with which Negroes, so unfortunate as to be caught in the toils of the law, or the long arms of policemen, are being treated. Almost daily, stories and horrible examples of what physical brutality the sworn protectors of the law wreak upon hapless, helpless individuals are brought before the public which, however skeptical, cannot refute the evidence as offered by men's bruised and scarred bodies. Add to such evidence the alleged wanton killing on flimsy pretexts which presently have downtown residents terrorized, and one of the worst situations ever to develop here stares us in the face. . . . —New Orleans, *Louisiana Weekly.*

. . . We have been hearing a lot of criticism in Washington over Hitler's treatment of the Jews in Germany. In fact it has become so vociferous and heated that we no longer maintain an American ambassador in Germany. But when a renowned Negro is denied the privilege of singing in a hall, which by the way pays no taxes in the District of Columbia because of the charitable nature of their institution and which proportionately increases the taxes of every Negro in that city, everybody from the president down is extremely silent.

Just how we can charge and snort about Fascism abroad and practice it here and still claim to be the leading democratic nation on earth cannot be reconciled. The trouble is America is long on extending altruism to foreign groups, but short on extending it to home groups.—Des Moines, *Iowa Bystander.*

According to the Chicago *Tribune,* the Department of Justice agents have arrested another Army Air Corps sergeant in a new and widespread espionage investigation.

It is said that the arrested sergeant is connected with the two young Germans recently convicted of spying in the Panama Canal Zone and sentenced to prison.

Of course the sergeant is a white man, because the War Department clique will only let white men join the Army Air Corps.

They would rather have white spies than black patriots.

Race prejudice must indeed be America's ruling passion when it makes the government go counter to its best interests.—The Pittsburgh, Pa., *Courier.*

. . . The progressive people of the state of Illinois are overwhelmingly opposed to the Dies committee. The reasons are clear.

1. The Dies committee is not investigating un-Americanism. Mr. Dies is hiding behind the committee in order to better persecute the New Deal and its friends, and advance his own political cause. He is using federal funds to promote the interest of reactionary groups opposed to Mr. Roosevelt. He wants to make America safe for the "economic royalists," for the silk-hatted thieves of Wall street who are friends of Hitler and Mussolini, hence enemies of the people of democracy.

2. If the committee were truly concerned about un-Americanism, it would examine critically the activities of such organizations as the Black Legion, the Ku Klux Klan, the Daughters of the American Revolution, the German-American Bund. These organizations are working hard and fast to destroy democracy and true Americanism.

3. Lynching, race prejudice, discrimination in U. S. Army and Navy and segregation under the very dome of the nation's capitol are glaring manifestations of un-Americanism. Why are they not investigated?

Even if Representative Martin Dies of Texas were interested in these truly un-American practices we should say of him as was said of the Trojan Horse, "Timeo Danaos et dona ferentes," which means "We fear the Greeks even when they bring gifts."—*The Defender,* Chicago, Ill.

Missouri's legislature once voted a half million dollars to Lincoln university out of any "unappropriated" school moneys. Not a single dollar of that kind existed. The move was a pure cheat.

Now comes house bill No. 195 to make the school equal to Missouri university. But the bill provides not a single red cent for buildings or teachers! Is Missouri a second time going to make sport of the sacred right of citizens to share in public services?—*The Call,* Kansas City, Mo.

A recent Department of Commerce release on the personnel of Negro aviators in the United States listed nearly 100 licensed pilots and about half as many student pilots. . . .

Because American Negroes as a separate race have proved more efficient and trustworthy in loyal and patriotic service than any other race, including American whites, Negroes should not be kept out of the air service of the nation. . . . If the War Department and other governmental department heads refuse to train Negro aviators for the defense of the nation they can have no excuse that will be acceptable to any democratic country or nation or people.—Louisville, Ky., *Defender.*

Franco-Italian Conflict Over Tunis

By George Padmore

The author gives here a sketch of the conflict between Italy and France over a portion of Northern Africa

BISMARCK once characterized the Italians as "jackals who, with furtive glance, rove restlessly hither and thither, instinctively drawn on by the odour of corruption and calamity, always ready to attack anybody from the rear and make off with a bit of plunder. . . . They have a large appetite and such poor teeth." The early Italian imperialistic adventures bear out the truth of this observation.

Having thrown off the yoke of Austrian domination, the Italians themselves soon looked around for other peoples to enslave. Since Turkey was the "sick man" of Europe, it was natural that they should cast covetous eyes upon the Ottoman Empire in North Africa. Here, however, they reckoned without France, who, having lost Alsace and Lorraine in 1871, turned towards North Africa to find territorial compensation for the annexed provinces. The era following Sedan closely resembled in its diplomatic manoeuverings the international gerrymandering since Munich.

Bismarck, hoping to divert France's attention from the European scene and promote the dissipation of her energies in oversea territories, encouraged France in her colonial orientation. At the Congress of Berlin in 1878 the Iron Chancellor told the French Ambassador that "the Tunisian pear is ripe for plucking," and that he would raise no objection. Thus it was with German connivance that the Third Republic annexed Tunis in 1881. This move also had the full approval of Disraeli, who had annexed Cyprus after the Berlin Conference, with the support of France. In prosecuting these colonial adjustments, the Great Powers simply ignored Italy, then an upstart. In her bitter resentment at being left in the cold, she joined Germany and Austria-Hungary, thus bringing into being the Triple Alliance in 1882. Italy hoped by this means to obtain Germanic support for her future imperialistic ambitions in other parts of Africa.

Turning towards East Africa, Italy tried to realize her dreams at the expense of Abyssinia, but this time she met with military defeat at the hands of the blacks at Dogali in 1887 and at Adowa in 1896. Bismarck's description had proved correct, and Italian diplomacy was forced to fall back upon a secret agreement with France, although formal allegiance with the Germanic powers was still maintained. The Franco-Italian *rapprochement,* made in 1902, provided that Italy should place no obstacles in the way of French supremacy in Morocco, and that she should remain neutral in the event of France being attacked by Germany. In return France gave her a free hand in Tripoli, which Italy annexed in 1911. This accommodation, however, could never wipe out the memory of Tunis, which has always remained a thorn in the Italian imperialist flesh. "We have not forgotten how we were cheated," Signor Gayda, Mussolini's mouthpiece, has declared.

This is the historical background to the sudden territorial claims Italy is now making on France with respect to Tunis. The fact that this territory, when it was known as Carthage, constituted part of the Roman Empire, lends impetus to the Italian demands. For it is no secret that Mussolini aspires to revive and extend the former glories of Rome, and that he hopes to achieve by blackmail what he cannot secure through force of arms.

The French possessions in North Africa—Morocco, Algeria and Tunis—are the most valuable sections of the French Colonial Empire, both from an economic as well as a military point of view. Situated in the temperate zone, they have afforded favourable facilities for white colonization. The proximity of Tunis to Sicily and the Italian shores has always attracted emigrants from these countries. In consequence, out of a total of 196,000 Europeans (mostly French citizens) in Tunis there are today 96,000 Italians. Until recently there were more Italians than French in the protectorate.

By a convention signed between France and Italy in 1896, the Italian settlers were granted economic and political equality with the French. This convention was renewed by the Rome Pact of January 7, 1935, on the occasion of Laval's visit to Mussolini at the time when the dictator was preparing his invasion of Abyssinia. According to the Rome Agreement, Mussolini was granted a free hand in East Africa and in return agreed that Italian schools in Tunis should come under French control after 1945, while Italian subjects should become French citizens after 1965. While it might appear that France gained by this arrangement, Mussolini, realist as he is, hoped that by then Tunis would be a part of the New Roman Empire.

In the meanwhile Italians enjoy full cultural autonomy. They maintain their own schools and other social institutions, where the youth is indoctrinated with fascist ideology, under the vigilant eye of the Oura (the Italian secret police). Nevertheless, there are many Italians living in Tunis who are anti-fascist. This is especially so among the Jews, whose economic and social life is being steadily prescribed by the recent anti-semitic laws promulgated in Rome. Denied the right to send their children to Italian schools and to obtain employment in institutions subsidized by the fascist Government, thousands of these Hebrews who had previously been stalwart defenders of Italianism in Tunis are now seeking French naturalization. Mussolini hopes to arrest this process by adding this Moslem land to the empire.

TUNIS is of vital importance to France. The possession of this territory is indispensable to the safety of Algeria and was one of the motives which led to its annexation. "Could any Bon Francais," declared Jules Ferry, addressing the Chamber on November 5, 1881, "allow Italy to acquire a territory which is in every sense the key to our house?" We know the answer.

Today "the key" is even more indispensable than ever. For Bizerta has been transformed into a fortified naval base, the possession of which gives France a formidable position in the middle Mediterranean, a sea which links her to her North African Empire. It is precisely because of these vital colonial interests that all sections of the French press are unanimous in their declaration that the nation will fight rather than surrender to Mussolini's blackmail. Even the pro-fascist "Figaro" waxes lyrical on this subject. "Tunis is one of those sacred things for which, if anyone dares to touch it, France with single accord will fight at once, and that whatever the development of the conflict may be." This, continues the journal, "is a language which the Italians understand very well." It would therefore appear that Mussolini has played the wrong card this time. Inspired by the easy success of Hitler who, by a combination of bluff and a show of force, was able to change the status of Central Europe for the benefit of Germany, the Duce hopes to change the status of the Medi-

terranean for the benefit of Italy. But Italy is not Germany, and it will take more than threats and blackmail to convert the Mediterranean—vital to Britain and France—into a Roman lake.

But what it is important to observe is the intransigeant attitude of France towards Italian aspirations in the Mediterranean and North Africa. This, however, should cause no surprise, for while the democratic imperialists are prepared to sacrifice weak nations—China, Abyssinia, Spain, Czechoslovakia—to fascist aggression, when it comes to parting with what "Figaro" so piously describes as "those sacred things"—colonies—then they are prepared to stand up to the dictators, "whatever the development of the conflict may be."

During the Czech crisis, Premier Daladier was too busy to visit Prague, but no sooner had Mussolini's cohorts shouted in the Italian Chamber of Deputies for Corsica and Tunis than this standard-bearer of the Popular Front hastened thither to assure the natives of the devotion and love of France for her children. "We shall resist any attack whether direct or indirect, whether by force or cunning, with a determination which nothing in the world—and these are my last words—shall bend.

"When I said I maintain the integrity of the French Empire, I not only said I would not yield an acre of its territory, but I meant I would not be led into judicial procedures which some people would like to see on foot. I think further words are useless."

With this brave pronouncement, Daladier satisfies the national ego of his countrymen in Tunis and departs in peace. Meanwhile, Italy and France are busy fortifying their respective frontiers along the Tunis-Libya borders.

But the irony of it all is that neither Mussolini nor Daladier cares tuppence for the Arabs. While the Duce proclaims himself the "Defender of Islam" and his agents are busy disaffecting the Moslems of North Africa and the Near East, he has recently expropriated all of the best lands from Arab tribesmen along the Mediterranean coast of Tripolitania to provide mass colonization for Italian peasants. M. Daladier on the other hand assures the Tunisians that "France brings to you order and discipline, which are the surest protection against brute force and tyranny. She also brings to you her own experience of fraternity and freedom."

But these words are just a mockery to the Tunisian people, whose nationalist leaders of the Neo-Destour have been thrown into prison for demanding of France the grant of "fraternity and freedom" of which M. Daladier so glibly talks.

While the Tunisians, especially the 80,000 politically conscious individuals who support the programme of the Neo-Destour, have no desire to change their French masters for Italian overlords, and accordingly protest against Italian pretensions, at the same time it must be understood that they have no wish to continue under the present regime without a change in the administration which will give them a voice in their economic, social and political welfare.

FRANCIS A. TURNER

The appointment of Francis A. Turner to the position of First Assistant in Health Education followed immediately upon his placement on the eligible list in that subject. From approximately one hundred applicants who entered the series of examinations which began with a written one in September, 1937, ten candidates were successful.

Mr. Turner has been appointed to Samuel J. Tilden high school in the Flatbush section of Brooklyn, a school having an enrollment of 8,000 boys and girls. As chairman he will supervise and direct instruction in health education theory, hygiene, swimming and all physical work in that school.

Mr. Turner is the first Negro to hold this position of first assistant in high schools in New York City. He has been a member of the faculty of James Monroe high school in the Bronx for twelve years, going there with a background of experience in elementary and junior high schools.

A New Yorker by birth, Mr. Turner has had all his training in the city schools and colleges, having received his bachelor's degree from City College of New York, his master of arts degree from New York University. His late father, Francis Turner, was one of New York's pioneer business men, a packer and shipper with offices at 419 Fourth avenue, and treasurer of Bethel A.M.E. church for over twenty-five years. His mother, also deceased, was Mattie M. Lynch of Petersburg, Va.

Mr. Turner is married to the former Miss Menta Turner, a teacher in the junior high schools, also in a special field—art. Mr. Turner's two sisters are teachers, also in junior high school: Mrs. P. Turner Davis, in English subjects; Miss H. Maude Turner (who is chairman of the entertainment committee of the New York branch of the N.A.A.C.P.), in art appreciation.

DR. E. W. TAGGART

Dr. Taggart, of Birmingham, Ala., is the chairman of the executive board of the National Dental Association. The board met in its mid-winter session February 25 in New York City to arrange for the holding of the national convention of the association which will be held early in August, 1939. Dr. S. C. Hamilton, of Chicago, president of the association, has announced that he expects the August convention to be one of the largest in the association's history.

Housing for Negroes Under USHA Projects

Entering upon its second year, the United States Housing Authority recently announced the approval by President Roosevelt of contracts for $32,632,000 in loans to local housing authorities in eight cities to construct 14 low-rent housing projects.

Of the estimated 6,452 new dwellings to be erected with the aid of USHA funds, almost one-quarter of them will be occupied by Negro families of low income, according to an estimate of Dr. Robert C. Weaver, Special Assistant to Administrator Straus. These new low-rental dwellings will be made available to families living in Boston, Mass.; Memphis, Tenn.; Pensacola, Fla.; Trenton, N. J.; and Wilmington, N. C.

Along the N.A.A.C.P. Battlefront

5,000 Attend N.A.A.C.P. Birthday Ball

According to the official ticket-counter, 5,000 persons passed through the gate at the 369th armory in New York Saturday, February 11, to help the National Association for the Advancement of Colored People celebrate its thirtieth anniversary, dancing to the music of Duke Elington's orchestra.

The dance, was the key affair in a series held by branches of the organization throughout the country at the same time.

Duke Ellington was the host and master of ceremonies for the Association. In a printed statement given out at the dance, the Duke said:

"Out of admiration for the thirty years of work of the National Association for the Advancement of Colored People, Duke Ellington and his famous orchestra are contributing their services to this gala birthday party. The Duke hopes other orchestras and celebrities will keep up this tradition on each succeeding birthday."

Duke's music went on the radio over the Columbia Broadcasting system's network from 12 to 12:30 midnight during the dance. Famous stars who appeared as guests of honor or soloists included: Ella Fitzgerald, Ivy Anderson, Bill Robinson, Cab Calloway, Henrietta Lovelace, Fredi Washington, Clifton Webb, Robert Morley, The Cabinaires, Louis Sharpe, Georgette Harvey, Alberta Hunter, The Charioteers, The Radio Rogues, Willie Bryant, "Puerto Rico," W. C. Handy, Walter Richardson, Meade "Lux" Lewis, John Ammon.

Colonel Benjamin O. Davis, commanding officer of the 369th regiment, occupied a large box at the affair, together with officers of the regiment and their wives and friends. Directors and officials of the Association present included Dr. Louis T. Wright, chairman of the board and Mrs. Wright; Walter White, executive secretary of the Association and Mrs. White; and other officers and their wives. Branches of the N.A.A.C.P. in the metropolitan area aided in the sale of tickets for the affair.

N.A.A.C.P. Again Asks Dies to Probe Klan

A new request that Congressman Martin Dies of Texas, chairman of the Committee to Investigate Un-American Activities, examine into the workings of the Ku Klux Klan, the Black Legion, and lynching mobs, was made by the N.A.A.C.P. February 9.

The request, the third made by the N.A.A.C.P., was sent to Congressman Dies immediatey after the House voted to continue his committee and gave it $100,000 for expenses.

The N.A.A.C.P. letter, signed by Walter White, secretary, cited the article in *Ken Magazine* for February 9 entitled "The Klan's Spring Campaign," in which the writer indicated that the Klan was being used by some powerful forces, who remain in the background, to carry on a campaign of hatred.

Negro Customs Guards Charge Discrimination

A complaint that the treasury department is discriminating against Negro customs guards in this city has been forwarded to congressmen from the New York area by the National Association for the Advancement of Colored People.

The N.A.A.C.P. action was prompted by a move on the treasury department calculated to promote some customs guards to higher positions. The men being investigated for promotion did not include a single Negro, although there are said to be numbers of colored guards with excellent records and with citations for special achievement.

New Education Bill Introduced in Congress

Protection of the rights of Negro school children is provided for in the bill introduced by Congressman William H. Larrabee of Indiana on January 31, to provide federal funds for education in the several states.

The bill, H.R. 3517, provides for an initial sum of $40,000,000 for the year ending June 30, 1940, with increased amounts for each subsequent year until a maximum of $140,000,000 annually is reached. The bill provides for the distribution of this money among the several states for the purpose of equalizing educational opportunities.

The new bill has been drafted so as to provide for an equitable distribution of funds to Negroes in states which have separate schools established by law. It provides that in order to qualify for receiving funds appropriated, a state must follow certain rules, one of which is that "states where separate schools are maintained for separate races (must) provide for a just and equitable apportionment of such funds for the benefit of schools and teacher-preparation institutions maintained for separate races, without reduction of the proportion of state and local moneys expended during the fiscal year ended in 1938 for schools or teacher-preparation institutions for minority races, excepting moneys expended for construction or equipment of school buildings."

In the section of the bill providing for general and miscellaneous provisions the following definition is set out: "A just and equitable apportionment or distribution of the several funds, provided under this Act, for the benefit of a minority racial group in a State which maintains by law separate educational facilities for such minority racial group, means any plan of apportionment or distribution which results in the expenditure, for the benefit of such minority racial group, of a proportion of said funds not less than the proportion that each minority racial group in such State bears to the total population of that State."

Study Shows Rape Least Among Negroes

The crime of rape in the United States is committed least by Negroes and most by foreign whites, according to statistics contained in a new book "Crime and the Man" by Dr. Ernest Albert Hooton, head of the department of anthropology at Harvard university.

Dr. Hooton's figures show that the rankings in rape in America are as follows: foreign white, 12.5%; native white but foreign parentage, 6.2%; old American, 4.7%; Negroid, 4.5%; Negroes 4.3%.

However, Dr. Hooton's figures show that the Negro rates first in crimes of burglary and larceny, the rankings being: Negroes, 43.9%; native white but foreign parentage, 43.7% Negroid, 39.2%; old American, 38.3%; foreign white, 32.8%.

Dr. Hooton's statistics found that so-called pure Nordic types go in heavily for forgery and fraud. Material for the book was gathered over a period of three years by trained field workers. Nine years were spent at Harvard analyzing the material before the book was published.

Compromise Anti-Lynch Bill

A so-called "compromise proposal" for a federal anti-lynching bill, said to have been drawn up by Vice-President

John N. Garner, was declared to be "inadequate to meet the situation" by officials of the National Association for the Advancement of Colored People.

The exact text of the new proposal has not been made public, but it is understood that under the plan, federal bureau of investigation men (G-men) would be given authority to investigate every lynching and to report the findings to Congress.

According to press reports there is no provision in the bill for any procedure whatsoever against lynchers, against sheriffs or other peace officers, or against the communities in which lynchings occur.

The N.A.A.C.P. regards the proposal as an effort to sidetrack the Wagner-VanNuy's-Capper anti-lynching bill in the Senate and the Gavagan bill in the House. These two measures provide for action against sheriffs for negligence and for a suit for damages against the community in which a lynching occurs.

The bills which are being supported by the N.A.A.C.P. are now before the House and Senate judiciary committees respectively.

Marian Anderson Ban Arouses Wide Protest

Famous names in the world of music including stars of the Metropolitan Opera, have voiced a strong protest against the action of the Daughters of the American Revolution in barring Marian Anderson from singing at a concert in Washington's Constitution Hall April 9.

The D.A.R. owns the building, the only suitable concert auditorium in the Nation's capital, and has a contract clause prohibiting the appearance of colored artists in the hall.

In a telegram addressed to the N.A.A.C.P. in which he termed the action of the D.A.R. "undemocratic and un-American," Lawrence Tibbett, star of the Metropolitan Opera and president of The American Guild of Musical Artists, said:

"Undoubtedly the members of the Daughters of the American Revolution are acting only because of board rules for surely the Daughters of those who fought for the establishment of this great democracy would not wish to perpetuate such an obviously undemocratic and un-American rule as one which bars the appearance of any artist of whatever race, creed or color. You can count upon my personal support for any action to alter this rule. I shall also recommend that the board of governors of the American Guild of Musical Artists pass a resolution supporting your stand."

Following the action of the D.A.R., the board of education refused to permit Miss Anderson to sing in the large Central high school auditorium (white). This action brought forth a new outpouring of protests. Joshua Heifetz, the world-famous violinist, who played a concert in Constitution Hall recently, issued a statement in which he declared he was "ashamed" to learn that he had played in a hall which had been barred to Miss Anderson.

DR. NOLAN N. ATKINSON
New president of the Bryn Mawr, Pa., branch

Other famous persons who have protested include Kirsten Flagstad, famous soprano of the Metropolitan Opera company; Geraldine Farrar, Walter Damrosch, Leopold Stokowski, and Frederick Jagel, also of the Metropolitan Opera.

The latest advice is that the management of Miss Anderson, as a rebuke to the D.A.R. and the board of education, and as a gesture of friendship to the music lovers of Washington, will have Miss Anderson give a free concert in the open air in the park opposite Constitution Hall.

Branch News

On Tuesday evening, January 17, at Morris' Eat Shop the Women's Auxiliary of the **Chicago, Ill.,** branch met for election of officers and to hear an address by Attorney Irvin C. Mollison, member of the national legal staff of the association. Mrs. Cora M. Patton, who has led the activities of this department of the branch during 1938, was reelected. In addition, the following officers were elected to serve: Mrs. Zadie Mahone, vice-president; Mrs. Emma Willis, secretary; Mrs. Genievive Jenkins, assistant secretary; and Miss Josephine McDaniels, treasurer.

A new branch was organized in **Aiken, S. C.,** on December 6, 1938. The following were elected officers for the coming year: T. C. Crawford, Jr., president; Z. Townsend, vice-president; W. M. McGhee, Jr., secretary; John Jenkins, treasurer; the executive members are: Charles Ramey, John Jenkins, George Dowdy, A. D. Smith, Robert Brooks, Justine Wilkinson, Mozela Hamilton, G. T. Cherry, T. C. Crawford, Jr., Wm. M. McGhee, Jr., and Z. Townsend.

At the regular monthly meeting of the **White Plains, N. Y.,** branch in November, it was unanimously voted that the following message be sent to the Jewish friends of the branch in White Plains:

"We are horrified at the barbaric, inhuman, and unjust treatment being inflicted upon the Jewish people at the present time in Germany in particular, in Central Europe, Italy, Latvia, Lithuania, Poland, and Roumania. We view with the utmost abhorence, such a complete departure from the ways of morality and civilization that would make such a thing possible in this century of progress.

"We, of all people, can understand; for we have lived your days of ancient Egypt in early America, and still know what it is to suffer. We have felt and shared so much a common anguish with you that we still sing "Go down Moses, way down in Egypt's land—and let my people go." We have been called upon to sing the Lord's song in a strange land." We know.

"But in this present day we recognize the great and crying need for a spiritual unity of all minorities throughout the world. We cannot send much gold in this crisis; but we shall send up with you and with all people of goodwill throughout the world, our fervent prayers for the early deliverance of your people."

The **Keokuk, Ia.,** branch is actively engaged in the race work under its president, W. W. Gross. In this small midwestern town conditions warrant industrious and persistent moves in solving the many problems of prejudice which only an organized group can accomplish. Inroads have been made in the direction of employment through the committee on labor and industry headed by John H. Grigsby; such as placing a Negro on the payroll of the local school system, and equalizing working conditions on the various W.P.A. jobs. This committee is on the alert. Colored Girl Reserves heretofore denied entrance to the Y.W.C.A. have participated in conferences, entertainments and meetings this past year. Child welfare and school conditions for Negro children are at the present time being investigated thoroughly by President Gross, first vice president Rev. C. W. Carter and second vice president Rev. W. H. Ogleton assisted by Mrs. John H. Grigsby, education chairman.

"The Outlook for Minorities in 1939" was discussed by Mrs. Daisy E. Lampkin, field secretary of the N.A.A.C.P., at a meeting of the **Toledo, O.,** branch Sunday, January 22, at the Indiana avenue Y.M.C.A. The meeting was attended by 500. Mrs. Lampkin was introduced by Wendell Johnson. William F. McKnight, president of the **Ohio State Conference of Branches,** also spoke. Mrs. Lampkin planned to remain in Toledo two weeks to aid in the membership drive.

Dean William Pickens, director of branches, spoke in the South Congregational church chapel Tuesday, January 24, under the auspices of the Negro Youth Council of the Y.M.C.A., the Racial Relations committee and the **New Britain, Conn.,** branch of the N.A.A.C.P.

The **Mercer County, Pa.,** branch held its regular monthly meeting on January 12 at the Morris Chapel A.M.E. church. Graham Lynch, of the **Youngstown, O.,** branch was the principal speaker. The local branch made final preparations to present Dean William Pickens, director of branches, as a speaker in February. The educational committee is planning a more extensive program to help create interest among local residents in the works and aims of the Association. This

committee has presented to the public some excellent programs.

The Rev. N. C. McPherson was the principal speaker at a special meeting of the **New Orleans, La.,** branch at Mt. Zion A.M.E. church on February 5.

At the regular January meeting of the **Columbus, O.,** branch, the following were elected members of the board of directors: Rev. C. F. Jenkins, Jesse G. Dickinson, vice president; Robert S. Johnson, Barbee William Durham, president; Dr. R. M. Tribbitt, William F. Savoy, Byron E. Slaughter, and Earle Williamson. Isabel Chisholm, Helen Napper, secretary; Gladys Taylor, Mrs. Constance Nichols, treasurer; and Mrs. Thelma Jackson.

The **Newark, N. J.,** branch, in cooperation with several other organizations, participated in a race relations conference at the Y.W.C.A. on Thursday, February 9. Dean William Pickens was one of the principal speakers. The Rev. Dr. William H. Foulkes, pastor of the Old First Presbyterian church and co-chairman of the Committee of 100 in Defense of Human Rights, also spoke.

The **Lynchburg, Va.,** branch held a special meeting at the Y.W.C.A. on January 31. P. M. B. H. Scott, president, presided. An effort was made to secure new memberships for the branch.

William Pickens, director of branches, was guest speaker at a meeting of the **Springfield, Mass.,** branch at St. John's Congregational church on February 2. Mr. Pickens described the work and history of the Association and discussed the recent supreme court decision admitting Lloyd Gaines to the University of Missouri.

The **Spokane, Wash.,** branch joined the nation-wide movement to celebrate the birthdays of Lincoln and Douglass on Thursday, February 9, at the Bethel A.M. church. The speaker was the Rev. Louis Melchior, Jewish rabbi, who discussed "The Jew in Germany and the Negro in America." Miss Robbin Stokes sang Negro spirituals accompanied by her sisters Gloria and Frances.

The **Pueblo, Colo.,** branch assisted in celebrating the third anniversary of Rev. H. A. Rogers' appointment to the pastorate of the Bethlehem Baptist church, February 6.

The **New Orleans, La.,** branch held its regular monthly meeting on Tuesday, January 31, with Dr. A. W. Brazier, president, presiding.

A successful meeting to establish a branch of the N.A.A.C.P. at **Paterson, N. J.,** was held at the St. Aidans' Episcopal church on Friday, January 27, with Elder J. I. Clark, presiding. An instructive address, "Why Join the N.A.A.C.P.?" was delivered by the Rev. Charles L. Tarter, pastor of the St. Augustine Presbyterian church. Others speaking in the interest of joining the organization included: Rev. M. J. Williams, Miss Anita Flynn, the Rev. George B. Riley, Samuel L. Feldman, Mrs. Feldman, Rev. M. Swan, Mr. and Mrs. Vivian Ellis, Mr. Craig, Frank Griffin, Mrs. C. Johnson, William Young, Miss Louise Hutton, who is acting as secretary, and others.

Discussion of the celebration of the thirtieth anniversary of the founding of the N.A.A.C.P. on February 11 was made at a meeting of the **Muskogee, Mich.,** branch Wednesday, January 25. The branch also discussed participation in National Negro History Week. In addition, officers were elected for the current year.

The **Jamaica, L. I.,** branch, through its president, Dr. John A. Singleton, and Mrs. Frank Turner, president of the P.T.A., led the fight in protesting against the transfer of pupils of the seventh and eighth grades from P.S. 116 to P.S. 40, South Jamaica. The protest took the form of a parade of about 150 students and parents outside the school. The demonstration started before the classes began at nine o'clock and was to continue until favorable action was taken by the board of education.

Hubert Phillips, dean of the lower division at the Fresno State college, spoke at a public meeting held by the **Fresno, Calif.,** branch in the Carter Memorial church, January 22.

Simeon B. Osby, Jr., president of the **Springfield, Ill.,** branch, gave a report on the year's activities at the meeting of the branch on January 9 at the Urban league. A program was presented under the direction of Jeremiah H. Hill.

The **Rockaway Beach, N. Y.,** branch held election of officers in the Bethel A.M.E. church, Far Rockaway, January 17, and the following were elected: President, Dr. P. A. Marron; first vice-president, Edgar Flood; second vice-president, John Wanamaker; secretary, Elizabeth Simmons; treasurer, Dr. Frederick Randolph; assistant secretary, Ruth Blacksheare; executive committee: the Rev. L. C. Owens, H. Concelow, Robert Thomas, J. A. Noris, Mrs. Edith Watson, Mrs. Burley, Mrs. Marina, Mrs. Lulu Fews and Arthur Blacksheare. Mr. Wanamaker presided as chairman.

The **Youngstown, O.,** branch discussed several local problems at its regular monthly meeting on January 16. Plans were made for the anniversary banquet and dance on February 11 and the address of Dean William Pickens at the Y.M.C.A. auditorium on February 17. Attorney William Howard was installed president for the third term. Other officers are: Mrs. C. L. Robinson, Mrs. Robert Harris, Miss Estella Stewart and Mrs. Mary Exum.

The **Ithaca, N. Y.,** branch held its regular monthly meeting at the Southside Community Center on January 17.

The **Mobile, Ala.,** branch sponsored a large public meeting celebrating the 76th anniversary of the Emancipation Proclamation at the Emmanuel A.M.E. Church, January 2. The Rev. A. E. Ellison, pastor of Big Zion A.M.E. church, and Professor B. F. Baker, head of the Mobile County Training school, discussed the question "Whither the Negro?" One white speaker, Mrs. Frances Starr, a writer of New York, talked to the group about a cooperative housing scheme. The Rev. S. S. Seay, pastor of the Pilgrim Rest A.M.E. church, was master of ceremonies.

Howard V. Clarke was a general chairman with Edward Hinch, co-chairman, for the local affair celebrating the thirtieth anniversary of the N.A.A.C.P. on February 11, under the auspices of the **Grand Rapids, Mich.,** branch.

The monthly meeting of the **Bridgeton, N. J.,** branch was held at the M. E. church on Monday night January 16. Mr. Isador Martin member of the N.A.A.C.P. for 24 years, and at present a member of the board of directors, was the principal speaker. The charter of the branch was presented at this meeting.

The **Sacramento, Calif.,** branch sponsored an Emancipation Proclamation celebration at the Shiloh Baptist church on January 8. Mayor Tom B. Monk and Leland S. Hawkins, Berkeley attorney, were the guest speakers. A chorus directed by J. B. Patterson sang. E. C. Canson, chairman of the program committee, presided. Douglas McFarland is president of the local branch.

Lloyd Gaines spoke at a meeting of the **St. Louis, Mo.,** branch on January 9. Gaines stated at that time that in view of the supreme court decision in his case he would enter the law school of the university in the fall.

The **Bloomington-Normal, Ill.,** branch of the N.A.A.C.P., celebrated the twentieth anniversary of its organization at Mt. Pisgah Baptist church, November 11. Edward Bynum represented the Redd-Williams Post of the American Legion and Mrs. Mary Drake represented the womans auxiliary and assisted in the program. Dr. D. E. Webster, of Springfield, Ill., was guest speaker. Papers, briefly outlining the purpose and accomplishments of the parent body, and a historical sketch of of the local branch, were read by Mrs. Eunice Girlestine and Walter Gaines respectively. An original poem by A. J. Henderson was written and dedicated to the occasion.

Mother Africa

(*Continued from page 75*)

bolic gesture, keeping carefully in our hearts the remembrance and the love of the mother-country.

The necessity of our rallying around the light of one idea will appear vital if it is stressed that the actual question we have to face is not to know whether the solution of the race problem lies in parallelism or fusion or cooperation or amalgamation because these solutions are not and cannot be in our hands, but simply to know whether Negroes are capable of loving each other or not. I think they are, yet not in a conscious way; eternal yearnings to love are to be found in Negro religion, art, sense of death, of life. Why then could this love not ebb back to its spring and by a Hegelian return become love of the lover?

If we love the old Africa, if we love our past steeped in tears and in glory, if we love our race as a race and not as a meaningless gamut of various bloods we shall undoubtedly have more right to require the esteem of other peoples. Let us have the good will which is the will of love, the courageous will to love our own people, by transcending our limited selves for a higher aim. It is impossible to soar from sheer egotism to universal love, because love proceeds as an all-conquering tide, filling many a hiatus progressively before the universal comprehension. In the process Africa is to be the necessary medium for us in order to reach the final shore: love of the Race, I mean, the human race.

NEED A LAWYER?

See pages 92-93

N.A.A.C.P. Youth Council News

Houston Elects Officers

The newly-elected officers of the Houston, Tex., youth council are Roy L. Hopkins, president; Rosie Neyland, vice-president; Hazel B. McCullough, secretary; A. S. Singleton, treasurer.

Youth Councils Forming

Youth councils are being formed in the following cities: Charleston, S. C., under the direction of William Bluford; Greenville, S. C., under the direction of R. O. Johnson; Evanston, Ill., under the direction of William C. Pyant; Princeton, N. J., under the direction of Dr. David O. Anthony; Norfolk, Va., under the direction of Miss T. Ione Diggs; Denver, Colo., under the direction of LeJean Clark.

New Officers for Grand Rapids

The newly-elected officers for the Grand Rapids, Mich., youth council are: Alla Mae Thompson, president; Basil Hatteur, vice-president; Thaddine DeAllen, secretary; Elmer Green, treasurer.

Brotherhood Day

The youth council was one of the eight organizations in Newark, N. J., which participated in the observance of Brotherhood Day, February 12, at St. Philip's Episcopal church. Passage of federal legislation against lynching was strongly urged at this meeting.

Boston Members Honored

Two members of the Boston, Mass., youth council received recognition recently, of which the council is very proud. Reynold M. Costa, president, was appointed State supervisor of Negro Affairs in the National Youth Administration. Besides visiting various sections of the state, Mr. Costa has under his supervision about 60 young people between the ages of 18 and 25 who are employed under the N.Y.A.

Victor C. Bynoe, vice-president, was appointed to the Boston Housing Authority in connection with the forthcoming erection of a South End Housing Project. The council recently completed a successful six-months' housing survey, which resulted in the approval of the project.

Muskogee Protests Radio Song

The Muskogee, Okla., youth council registered a protest with the Pet Milk Company, sponsors of the radio program, Saturday Evening Serenade, against use of the song, "My Lil' Alabama Coon." This song makes free use of the words "Pickaninny" "darky" "kinky hair" and other epithets. A letter of apology was received from W. T. Nardin, vice-president of the Pet Milk Company, who said in part, "Nothing could be further from the purpose of this company than to reflect upon the Negro race . . . If this song on our program tended to create prejudice against the colored race, we are very deeply regretful . . . and give you the assurance that we shall not again use this song or any other which might by any interpretation or implication reflect upon colored people."

Negro History Week

The newly organized Morristown, Tenn., youth council, under the sponsorship of Anderson Davis, observed Negro History Week at Morristown College. The regular chapel period was given over wholly to a series of programs in which both the high school and the college departments participated.

Principal speakers were Eugene Walker, local business man, and Professor W. M. Boyd. Music was under the direction of Miss Virginia Carter, director of music at the college. A collection of $6 was raised and sent to the national office for the anti-lynching fund.

Montclair Bulletin

In observance of Negro History Week, the Youth Council Bulletin, published by the Montclair, N. J., youth council, carried a column entitled, "This Month in Negro History."

Valentine Party

Miss Kate Martin, chairman of the entertainment committee, was hostess to the members of the Morristown, N. J., youth council.

Scholarship Presented

Miss Miriam Magill, former secretary of the Poughkeepsie, N. Y., youth council, was the recipient of a scholarship awarded by the council recently. Miss Magill entered Harlem hospital February 1 to begin training as a nurse.

Jersey City Forum

A forum on the subject "What Are the Principal Needs of the Jersey City Negro?" was held by the youth council at the Y.W.C.A. Home of Friendliness recently. William Johnson discussed economic security and Dr. Archibald Johnson spoke on the need of organizations, such as the N.A.A.C.P., for the enlightenment of colored people. Miss R. Christina Seymour is president of the Jersey City, N. J., council.

New Bedford Increases Membership

The newly-formed New Bedford, Mass., youth council added nine members to its rolls at a meeting at the home of Miss Alymtha Felton. Misses Jennie Ramos and Mary Barreau, and Alfred Harris served with a committee of senior branch members to successfully put over the 30th anniversary dance at Cornell hall on February 11. The permanent officers elected are John Vidal, president; Mary Barreau, vice-president; Marion Henderson, secretary; Natalie Wainer, treasurer.

Still in Blackface

(*Continued from page 77*)

Until recently the theatre has been dominated by commercial interests and the non-salability of Negro scripts presented an unsurmountable barrier. A playwright could not do justice to his own artistry and pride as well. He had to swallow one or the other.

The appearance of the Federal Theatre on the horizon has altered the pattern distinctly to the Negro's advantage. Generous Uncle Sam has become a willing producer of suitable material for the Negro audience. "Haiti" stands out as a clear example. Anyone circulating in the lobby during an intermission could certainly grasp a strange reaction in the audience—predominantly white even when the Negro is a hero. Surprise instead of mere amazement at their own lack of historical knowledge about something they thought they already knew.

The Negro Little Theatre too, has been noteworthy in its attempts to do a job of truthful representations. The Harlem Suitcase Theatre, under the capable direction of Langston Hughes has steadily grown and many predict a bright future for it. They are doing a job. Negro Theatre has a job to do. Until the Negro artists, Negro playwrights, and Negro audiences dedicate themselves to that job—the correction of mis-conceptions no matter how libelous they be—the task will never be a job well done.

U. S. Action Urged

In an editorial February 10, the New York *Post* advocates action by Attorney General Frank Murphy against the mob which flogged two colored men in Goldsboro, N. C. The *Post* urges the attorney general to safeguard civil rights of all persons in America.

BOOK NEWS and REVIEWS

A Primer for Race Pride

AFTER FREEDOM, A Cultural Study in the Deep South by Hortense Powdermaker. The Viking Press, New York, N. Y. $3.00.

It is unlikely that the author of this book intended it to be anything more than an impartial, objective, scientific study of the status of a group of Negroes in and around a Mississippi town which the knowing will recognize as Indianola. And yet its adherence to facts and avoidance of emotion constitutes such a devastating condemnation of the white South and such a compliment to the Negroes that her work may well serve as a primer for race pride.

It is one of the fairest and most penetrating investigations ever made of life in the Deep South. Most striking is her understanding and discussion of social classes among Negroes, the struggles of Negro pioneers who rose from peons to planters, the anatomy of Negro leadership, the declining influence of the church except as a social center, the tremendous struggle of Negroes for education and the sacrifices made by colored parents to send their children through school, the terrible fear that hangs over every Negro because of white barbarism, and the grave psychological problems forced by the ever-present threat of terror.

Fresh from an anthropological study of natives in New Guinea, the author brings to the study of this Delta town the same detached understanding. In a thousand and one ways she reveals how deeply she has delved into the *mores* of whites and Negroes. She sees that at best there is merely an armistice between the races in the Delta, for there can be no real peace save between equals. Yet, despite the terrorism under which the Negro lives, he is making far more progress than the poor whites, who hate him. These poor whites serve as Storm Troops for the middle and upper class whites who largely approve of, if they do not participate in, the sadistic orgies of which numerous Negroes are annually the victims and the daily pin pricks and bootings that are the Negro's inevitable lot.

She expresses the interesting opinion that "If there were more real contact between the two groups (poor whites and Negroes) some of this fierce hatred might be drained off, or even converted into fellow-feeling based on the similarity of their positions as agricultural workers struggling against grave disadvantages."

But that rapprochement seems afar off, and the present poor white attitude, she says, is becoming the general one. While most of the southern whites are better off than before Emancipation, they are nevertheless bitter about it (as if the bulk of them had lost anything but their chains!) and ever ready to take this bitterness out on the Negro in numerous mean and petty ways. The situation is not helped by the marked lessening of contact between whites and Negroes.

She makes the interesting observation that the awareness of racial difference first begins with separate schooling; that the least successful and most unpopular whites are the most prejudiced; that some northern whites often become more southern than the natives because of fear of losing face; that "The one thing no white man will overtly give a Negro is respect;" that "the pressure of outside opinion is a potent factor in its (lynching's) gradual decline," and "If a Federal law is passed prohibiting it, change will be enforced from the outside."

"It is the mode of behavior," she says, "and the degree of acceptance of white patterns which primarily indicate class to the Negro, rather than occupation or income." And of the role of the small but influential upper class of Negroes that shapes and leads the mass, she says, "Those who do not wish to better themselves can relax and enjoy life in the consciousness—or unconsciousness—that these more industrious members are looking out for the racial respect." Her whole discussion of classes among Negroes is most penetrating.

It is interesting that Negro landlords and planters are much more just to their sharecroppers and tenants than are the whites; that, unlike most whites, Negroes do not consider manual labor degrading; that most Negroes are respectable but desperately poor; that the New Deal has been a Godsend to the poor Negroes, what with the declining paternalism of the so-called good white folks and their increasing effort to deny Negroes economic opportunity except on a slavish standard, and is producing revolutionary changes by striking at the one-crop system and dependence upon "good" white folks.

Her chapters on the Color Line, Children, the Negro Church, Getting Religion and the Negro's real attitude toward white folks are extremely valuable. Education, she holds, is making young Negroes less superstitious, more radical, more bitter, more racially chauvinistic. They are better informed than their forbears, for which she rightly gives credit to the Negro press.

One cannot lay down this book without a feeling of immense pride and satisfaction. These Negroes are, in the main, admirable people, far superior to the surrounding and spiritually inferior whites. Their patience, their loyalty, their sacrifices, their strivings for something better for their children, and the devices they have adopted to avoid extermination mark them as an extremely intelligent, industrious, clever and witty people. The little life stories scattered throughout the volume are inspiring sagas that alone should make this book a treasured one.

GEORGE S. SCHUYLER

WE SAW IT HAPPEN by Arthur Krock, Ferdinand Kuhn, Jr., G. E. R. Gedye, Russell Owen, F. Raymond Daniell, John Kieran, Frank Nugent, William R. Conklin, Douglas Churchill, Hugh Byas, Elliott V. Bell, Brooks Atkinson and Louis Stark. Edited by Hanson W. Baldwin and Shepard Stone. 379 pages. Simon & Schuster, New York. $3.

"We Saw it Happen" is a fascinating book of newspaper reminiscences and revelations by thirteen crack correspondents of the New York *Times*, all authorities in their fields. To read it is to see first hand world history in the making.

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Ferdinand Kuhn's "Britain—A Story of Old Age" is an excellent analysis of the British ruling caste. The writer states that the British have always succeeded in holding their power by yielding non-essentials while holding on to the essentials.

There are 379 pages of equally interesting episodes. For a better understanding of front page news today, these stories offer a background and a first-hand knowledge that historians cannot match. Put it on your "must" list.

E.F.M.

NEGRO ART, MUSIC AND RHYME FOR YOUNG FOLKS by Helen Adele Whiting. The Associated Publishers, Inc., Washington. $1.10.

Helen Adele Whiting presents this clever little book with illustrations by Lois Mailou Jones for children in the primary grades. The book purposes to present accurate information in a vocabulary largely suited for supplementary reading in the primary grades. The book serves admirably the purpose of developing in children greater respect for the Negro's contribution to civilization.

E.F.M.

Letters

Wants Popular Front

TO THE EDITOR OF THE CRISIS:—Talking with a distinguished newspaper editor and an authority on foreign affairs, I was interested in his comment on the situation in Germany. "The Jewish issue is easy to explain," he asserted. "Hitler needed more money for his army, so he robbed the Jews."

This unquestionably explains why our American brand of Fascists has left the Negro securely alone. The Fascists take the position that the Negro has already been thoroughly dispossessed. He is down and will be kept down. In the growing economic crisis, the Jew remains to be completely plucked.

Furthermore, by the Fascists ignoring the Negro for the time being, the less thoughtful of the colored race will derive a temporary satisfaction in seeing others suffer an intensified race oppression. Meanwhile, our Coughlins and their sponsors, the labor-hating Ford and the less obtrusive men of wealth, will endeavor to inculcate a feeling of superiority in downtrodden, dispossessed, pitiful white Gentile shopkeepers, clerks and poverty-stricken professional men who are, like the majority of Negroes and Jews, victims of the world economic crisis.

The answer to the intensified racial antagonisms and to the prolonged economic crisis is the formation of a Popular Front even more extensive than the French Popular Front, which has nevertheless succeeded in preventing Fascism from moving west of the Rhine in spite of a criminal Daladier.

While the CIO and AF of L may continue as separate entities, there is nothing to prevent the establishment of union in the face of reaction. At the November election political unity was in evidence on the labor front in California. It destroyed a dangerous piece of anti-labor legislation there, just as it destroyed a

proposed constitutional amendment in Ohio to secure the appointment instead of the election of judges.

My proposal is for a Popular Front embracing not only the American Federation of Labor, the Congress of Industrial Organization, and the railroad brotherhoods, but also the rank and file of the Negroes, the Jews, and the Chinese and Japanese in America. The impetus must come from labor circles. Experience has taught me that no other element in the population has the sustained driving power.

I propose that a conference of labor leaders and progressive race leaders be called for the immediate future. I suggest that it be as all-embracing as possible. It should not only be a defensive organization but also a force for aggressive political action.

How much faster could the anti-lynching bill move toward enactment with a Popular Front behind it? Obviously, the fight against lynching is a fight for the establishment of the rudiments of civilization in America. Why should the N.A.A.C.P. alone be forced to wage the battle? How much more easily could race discrimination be forced to let down its barriers, if a wide Popular Front were in existence? How much more could be done to break down the artificially stimulated barriers between the minority races in this country?

Not only is the Popular Front possible, it is imperative if democracy is to be maintained. What organizations and what leaders will initiate the first concrete steps?

DAVID H. PIERCE

Cleveland Heights, Ohio

From James Weldon Johnson's poem, "My City," Eleanor Weaver of Detroit has written some lines entitled "If She But Knew." THE CRISIS takes pleasure in presenting this verse.

My City

When I come down to sleep death's endless night,
The threshold of the unknown dark to cross,
What to me then will be the keenest loss,
When this bright world blurs on my fading sight?
Will it be that no more I shall see the trees
Or smell the flowers or hear the singing birds
Or watch the flashing streams or patient herds?
No, I am sure it will be none of these.

But, ah! Manhattan's sights and sounds, her smells,
Her crowds, her throbbing force, the thrill that comes
From being of her a part, her subtle spells,
Her shining towers, her avenues, her slums . . .
O God! the stark, unutterable pity,
To be dead, and never again behold my city!

James Weldon Johnson

If She But Knew

BY ELEANOR WEAVER

Did I say dead and never behold my city?
Did I say unknown dark and endless night?
Lament the fading of this world from sight?
O God! how I have erred, but please take pity,
For how was I to know down in the vale
The beauty of this view from Your high hills
Though from the throats of birds and singing rills
How oft is told this rapturous golden tale!

And see! Manhattan standing there bereaved,
Her sights, her crowds, her avenues, her towers
All drooped and wilted like unnurtured flowers,
And all because she thinks as I believed!
But how she'd lift her proud head high and smile
To know I'm looking at her all the while!

WILLIAM NICKERSON, JR.

Mr. Nickerson is president-manager of the Golden State Mutual Life Insurance company, upon whose invitation the National Negro Insurance Association convention will meet in Los Angeles, Calif., in its annual session from July 12 to 14. L. C. Blount, of Detroit, Mich., is president of the national organization.

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—Insurance in force: $288,963,070.00
—Policies in force: 1,643,125
—Ordinary Insurance: $80,106,234
—Industrial Insurance: $181,961,766.63.
—Health and Accident Insurance: $26,895,069.37
—Employment: 8,150 Negroes
—Policies issued and Revived in 1936: $174,112,773.00
—Increased business, 1936: $65,645,466
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NEED A LAWYER?

See pages 92-93

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Jim Crow in Uniform

(*Continued from page* 82)

late William Monroe Trotter, then editor of the Boston *Guardian*. But Trotter had spent too many years fighting injustice to be satisfied with the State Department's ban. After spending six weeks learning to cook, he got a job, through a friendly steward, on a boat and worked his way to France. Members of the crew were not allowed to go ashore but the friendly steward obligingly sent Trotter to mail an important letter. He never returned to the boat. Here is an extract from his personal account of what happened next: "Ragged and hungry and in need of funds, I made my way to Paris. Although I was denied an interview with President Wilson, I succeeded in sending a formal protest to the Peace Conference and a petition to every member of the assembly at Versailles." Thus he succeeded in using the tightly closed doors of the Conference as a sounding board with which to carry the story of race discrimination in America to the French press and the world.

The refusal of the State Department to give passports to Trotter, Dr. DuBois and many other Negroes who wished to attend the Pan-African Congress in Paris shows clearer than words that the United States Government was a party to the discriminations against Negro soldiers and civilians during the World War. This backs up the charge made by Mary White Ovington of the National Association for the Advancement of Colored People that "The last place to which the returning colored soldier can look for justice is Washington, the very fountain-head of the government he has so faithfully served."

The wonderful new dispensation that the Negro people expected after the war proved to be a chimera. Since the war, the Negro veterans have been jim crowed in the American Legion; the Negro Gold Star Mothers were jim crowed on the trips to France. Mass murders of Negroes have occurred in the form of "race riots;" soon after the war the K.K.K. was revived, and no effort was made by the federal government to stamp it out; the lynching industry has prospered and it is still "unconstitutional" for the federal government to do anything about it. Negroes are still faced with inferior educational facilities; with residential segregation; with practical disfranchisement in several states; and with general economic disabilities.

Judging from prevailing jim crow practices in the armed forces of the United States today, the next war—if we are so unfortunate as to have another—will see the same gross maltreatment of the Negro soldier seen in the World War. For today Negroes are barred from the newer arms of service, including aviation and other branches; Negroes may serve in the U. S. navy only as menials; Negroes are effectively barred from West Point and Annapolis; Negro regular army soldiers are kept out of active service and some of them are being used as flunkies for white West Point cadets and officers—these are but a few of the many discriminations.

Now such a policy is contrary not only to decency, but to the security and well-being of the American government. As Charles H. Houston, attorney for the N.A.A.C.P. and an officer in the A.E.F., wrote to Chief of Staff Douglas MacArthur in 1934: "The army cannot ignore and reject the Negro in time of peace and expect him to function with one hundred per cent efficiency in time of war."

An immediate campaign, conducted always under the spotlight of relentless publicity, should be inaugurated to have Negro citizens bear arms along with their white fellow-citizens on terms of full equality. No barriers, legal or otherwise, should be allowed to prevent Negroes from enlisting in all arms of the army and navy; no tests but those of merit should be used in making promotions in any branch of this nation's armed forces.

Already encouraging signs are visible indicating that this campaign is starting. These efforts should be broadened into a national campaign and friendly allies, including religious, labor and liberal organizations everywhere, should be brought in. Only a united drive can succeed.

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We'll move into a little house,
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A new house will be innocent, you see—
As uninitiated, dear, as we!

An old house knows the highest height of ecstasy.
An old house knows the deepest depth of misery.

College and School News

(*Continued from page 69*)

The Fisk department of education in cooperation with the Nashville City School Board has established their first demonstration school just off the Fisk campus and the Federal Housing Project for Negroes. The Ass'n of Music Teachers in Negro Schools meets at Fisk April 21-23.

The Roger Williams Library at **Storer College** has been made more commodius with renovation to the second floor which will now be used as stack room. The walls and ceilings have been rock wool lined to keep the temperature uniform for the books.

The first semester at **Downingtown Industrial School** ended with 23 boys and girls placed on the Semester Honor Roll.

The 13th Homemaking Institute at **Bennett College** closed February 26, with an address by Miss Jane Hunter, executive secretary of the Phillis Wheatley Association of Cleveland, O.

Bennett has recently dedicated Camp Amanda, a rustic rendezvous for its students and faculty, seven miles south of Greensboro, N. C. It is a 43-acre tract owned by Mrs. Amanda Herbin, an aged Negro woman, who has donated the use of the tract as long as she lives.

The Founder's Day speaker at **Hampton Institute** was Dr. Walter Russell Bowie, rector of Grace Church, New York, N. Y.

Tuition fees for the school year 1939-40 will be increased $10. For all new students the increase will be $20, and all students will be charged the increased rate in 1940-41.

Hampton's 1939 summer school will have a 6-week term: June 12 to July 21, and a 9-week term: June 12 to August 11.

Dr. James Hardy Dillard has given $1,000 for student prizes to **Dillard University.** This provides two freshman and one sophomore prizes for those showing greatest proficiency in written English.

Florice Brazley, Dillard senior, has been awarded the $100 Etta Moten Musical Scholarship by Alpha Kappa Alpha Sorority. The Fine Arts Department has also received a $10 prize from the Fine Arts Club of New Orleans.

Dillard's cooperative store paid a 5% dividend on January 10, after one year of operation.

Mrs. E. Lucile Jackson, homemaking instructor, will direct the third annual homemaking institute, March 6-11.

Shaw University reports 370 students enrolled at the beginning of the second semester which promises to be one of the largest enrollments in several years.

Harry Gilsmythe, director of music at Shaw has been granted school leave for the second semester to perform as soloist with the University of Michigan Symphony Orchestra playing Beethoven's "Concerto in G Major for Pianoforte." He will also appear with the University's Little Symphony Orchestra in concerts to be given in Ohio and Michigan.

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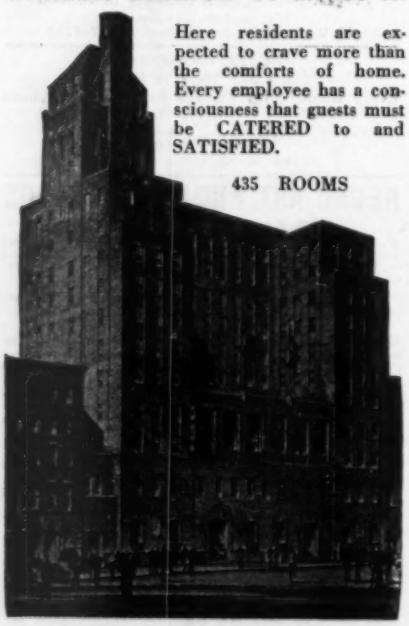

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